

هو الذى ارسله الله بهدى ودين الحق ليظهره
على الدين كله ولو كره المشركون *

AHMAD,

The MESSENGER of the LATTER DAYS

PART I.

BY

HIS HOLINESS

Hazrat Mirza BASHIR-UD-DIN MAHMUD AHMAD,

*Son and Second Successor of Ahmad,
The Promised Messiah and Mahdi.*



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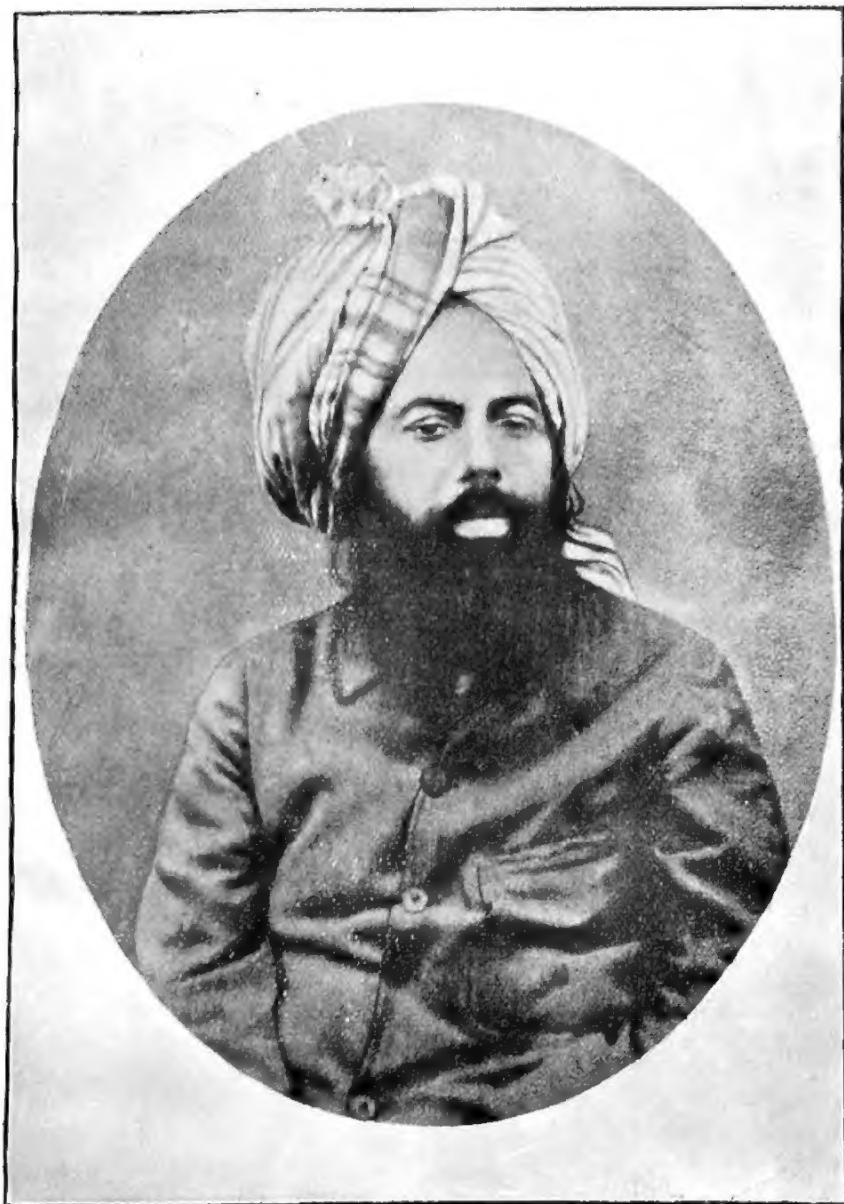
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The Prophet AHMAD

*The Promised Messiah and Mahdi, the Holy
Reformer of the Day.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Ahmad the Messenger of Latter Days

FOREWORD.

The rapid progress of the Ahmadiyyah Community and their spread to every quarter of the globe, have made many a people who are unacquainted with their history curious to know the same. Pre-occupations, however, prevent them from launching upon any lengthy enquiry. I therefore propose in this short book to describe briefly the history of the movement and that of its founder and hope, that God willing it will serve as a finger-post to many a seeker after truth, and awaken in them a desire for future enquiry, thus smoothing the way for those who wish to enter the Kingdom of Heaven. The book will deal with the subjects in the following order :—

- (1) Ahmad (peace be on him) the Founder of the movement.
- (2) His character.
- (3) His claims and credentials.
- (4) The obstacles in his way.
- (5) His prophecies.
- (6) His work.
- (7) The history of the movement since his death.

* Translated from Urdu by M. Abul Hasham Khan, M.A., of Bengal.

AHMAD—THE PROMISED MESSIAH.

The full name of Ahmad, the Founder of the Ahmadiyah Movement, was Ghulam Ahmad. He was an inhabitant of Quadian, a village 11 miles to the east of Batala. The latter is situated on a Railway 24 miles from Amritsar and about 60 miles from Lahore. Ahmad was born about 1836 in the village of Quadian. His father was Mirza Ghulam Murtaza. His birth took place on a Friday. It was a twin-birth. The girl born with him died shortly after. Before proceeding to describe his life, it will be useful to give a brief description of the family in which he was born.

THE FAMILY.

The family was one of the most respectable in the land and traced its pedigree to Barlas, uncle of Emperor Timur. When that conqueror captured Kush, which was then ruled by his uncle, the latter removed with his family to Khorasan. There the family sojourned for a long time. In the tenth century of the Hijra, corresponding to the latter part of the 16th century of the Christian era, one member of the family, Mirza Hadi Beg, emigrated for some unknown reason into India with about 200 followers and founded a settlement at a place in the neighbourhood of the Beas. He founded a village 9 miles from the river and named it Islampur (the city of Islam). As he was a man of worth and learning, he was soon appointed by the Government of Delhi to the office of Kazi (*i.e.*, Magistrate) of that part of the country. The appointment changed the name of the village from Islampur to Islampur Kazi to signify that it was the seat of the local Kazi. Gradually the name of Islampur

was lost and merely Kazi remained, which the local pronunciation changed into Qadi and which ultimately assumed the form of Quadian. The village continued to be the seat of the family and though they lived far from the imperial capital at Delhi, the members of the family filled important offices under the rule of the Moghuls. When the power of the Moghuls declined and the Punjab was torn up by the petty chiefs, the family remained in *quasi*-independent possession of Quadian and its surrounding country measuring about 60 square miles in area. But now the Sikhs came into power and those of Ramgarh entered into a league with some of the neighbouring families to lead an attack against Quadian. And though the grandfather of Ahmad managed during his lifetime anyhow to ward off their attacks, still gradually by the time of his son the State became so crippled that only the village of Quadian—which was then like a fortress, and was encircled by a moat—remained in its possession, all the rest of its territories having gradually passed out of its control. At last through the treachery of some of its inhabitants the village itself was captured by the Sikhs and all the members of the family, male and female, were made prisoners. However, after some time the Sikhs permitted them to depart from the country and they removed to the State of Kapurthala, where they remained for about 25 years. In the meantime Maharaja Ranjit Singh, gradually brought all the petty chiefs of the country under his sway. In course of these changes he restored to the father of Ahmad a considerable portion of his paternal estates and he and his brother entered the military service of the Raja. When the British supplanted

the Sikh rule, the *jagirs* of the family were confiscated, but the father of Ahmad was granted proprietary right over the village of Quadian and was recognised to be the superior landlord of three other villages. After this brief sketch I should like to quote here an extract from "The Punjab Chiefs" by Sir Lapel Griffin and Col. Massy. It has reference to the family of Ahmad and runs as follows :—

"In 1530, the last year of the Emperor Babar's reign, Hadi Beg, a Moghul of Samarkand, emigrated to the Punjab and settled in the Gurdaspur district. He was a man of some learning, and was appointed Kazi or Magistrate over seventy villages in the neighbourhood of Quadian, which town he is said to have founded, naming it Islampur Kazi, from which Quadian has by a natural change arisen. For several generations the family held offices of respectability under the Imperial Government, and it was only when the Sikhs became powerful that it fell into poverty.

"Gul Muhammad and his son, Ata Muhammad, were engaged in perpetual quarrels with the Ramgarhia and Kanhaya Misalas, who held the country in the neighbourhood of Quadian ; and at last, having lost all his estates, Ata Muhammad retired to Begowal where, under the protection of Sardar Fateh Singh Ahluwalia, he lived quietly for twelve years. On his death Ranjit Singh, who had taken possession of all the lands of the Ramgarhia Misal, invited Ghulam Murtaza to return to Quadian and restored to him a large portion of his ancestral estates.

" He then, with his brothers, entered the army of the Maharaja, and performed efficient service on the Kashmir frontier and at other places.

" During the time of Nao Nihal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of the insurrection there; and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother, Ghulam Muhi-ud-din, also did good service at this time. When Bhai Maharaj Singh was marching with his force to Multan to the assistance of Diwan Mul Singh, Ghulam Muhi-ud-din, with other *Jagirdars*, Langar Khan, Sahiwal and Sahib Khan, Tiwana, raised the Muhammadan population, and with the force of Misra Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of six hundred perished.

" At annexation the *jagirs* of the family were resumed but a pension of rupees seven hundred (Rs. 700 was granted to Ghulam Murtaza and his brother, and they retained their proprietary rights in Quadian and the neighbouring villages. The family did excellent service during the Mutiny of 1857. Ghulam Murtaza enlisted many men, and his son, Ghulam Kadir, was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot, at Trimughat. General Nicholson gave Ghulam Kadir a certificate, stating that in 1857 the

Quadian family showed greater loyalty than any other in the district.

“ Ghulam Murtaza, who was known as a skilful physician, died in 1876, and was succeeded by his son, Ghulam Kadir. The latter was always active in assisting the local authorities, and possessed many certificates from officers connected with the administration. He served for a time as Superintendent of the Gurdaspur District Office. His only son died in early youth and he adopted his nephew, Sultan Ahmad, who, since Ghulam Kadir's death in 1883, has been regarded as the head of the family. Mirza Sultan Ahmad entered the service of Government as a Naib-Tahsildar, and is now an Extra Assistant Commissioner.

“ Mention must be made of Mirza Ghulam Ahmad, younger son of Ghulam Murtaza and founder of the remarkable religious movement known as the Ahmadiyah. Born in 1839, he received an excellent education, and in 1891 he declared himself to be the Promised Mahdi or Messiah of the Muslim faith. Being a skilled theologian and dialectician, he soon won over a large number of people to his tenets, and the Ahmadiyyah sect now claims to number as many as 300,000 adherents in the Punjab and the other parts of India. The Mirza was the author of many works in Arabic, Persian and Urdu, and in which he combated the doctrines of *Jehad*, and these are believed to have had a considerable influence among Muhammadans.

“ His life was for many years a stormy one, as he was constantly involved in disputes and litigations with his religious opponents. But by the date of his death, which

took place in 1908, he had attained a position in which he commanded the respect even of those who disagreed with his views.

" The head-quarters of the movements remains at Quadian where the Ahjuman-i-Ahmadiyyah has founded a large school and a printing press for the dissemination of news connected with the movement. The spiritual successor of Mirza Ghulam Ahmad is Maulvi Nur-ud-din, a well-known physician, who was for some years in the service of the Maharaja of Kashmir. Few of Ghulam Ahmad's own relations are followers of his teachings.

" The family owns the whole of the large village of Quadian in proprietary right, and also levies *talukdari* of five per cent. on the revenue of three neighbouring villages."

BIRTH AND CHILDHOOD.

I now proceed to narrate the events of the life of Ahmad. I have already said that he was born some time in 1836 or 1837, when the star of his father's fortune was again in the ascendant. The possession of his *jagirs* and his rank in the Maharaja's army gave him a good position in life. It was, however, the will of Providence that Ahmad should be bred up under circumstances which might impel his attention towards God. It thus happened that only three years after he was born, Maharaja Ranjit Singh died and with his death the Sikh power began to decline. This brought many a vicissitude to the father of Ahmad, which came to a head at the time of the British annexation of the Punjab, when his properties were confiscated; and though subsequently he went to the expense of thousands of rupees in the

endeavour to recover his *jagirs*, all his efforts proved of no avail. This disappointment continued to afflict his heart till the last days of his life. We find mention of it in one of the works of Ahmad. He says, " My father, on account of his many disappointments remained always pensive and sad. He had spent close upon 70,000 rupees in litigation, litigation which was bound to prove fruitless, because the lands which belonged to our forefathers had long passed out of our possession and the recovery of them was but a forlorn hope. The disappointment with its consequent sorrow and grief made a malestrom of the life of my father and the sight of the same helped me to work a holy change in my own life, because the misery of his life reminded me of that immaculate life which was free from all worldly turmoils. He still remained master of a few villages and received an amount from the British Government in reward of good services, besides the pension of a certain post he had held. But since all these were very inconsiderable compared to what he had once enjoyed, he remained always depressed and sad, and often gave vent to his regret saying, that the pains he had taken for vile worldly preferment, would have served, if the same had been taken for the sake of religion, to make him an eminent saint. He would also often recite the following verse :—

عمر گذشت و نماند است جز ایامی چند
به که دریاد کسی صبح کنم شامی چند

‘ My life is spent and only a few days are left ;
it is better for me now to pass in God’s remembrance
the remaining few nights left to me.’

"Many a time I observed him repeating with emotion the following couplet of his own composition :—

از دری تو ای کسی هر یکدی - نیت امیدم که بروم نا امید

'From thy door thou Helper of the helpless one
Never it is my hope hopeless to return.'

"Sometimes in the fulness of heart he would read the following :—

به آب دیده عشاق و خاکپایی کسی
مرا دلی است که در خون تپد بجای کسی

'By the water of lovers' eyes, by the dust of some-
one's feet

I have a heart that in place of someone doth bleed.'

"Towards the end of his life the regret of having to appear empty-handed before the August Master daily grew upon him and many a time he used sorrowfully to say, 'For the sake of the vain activities of the world, I have squandered my life.' " From the above extract in which Ahmad has described the condition of his father during his own childhood and youth, it would appear that the circumstances under which Ahmad received his early training, were so disposed by God, that the love of the world could never find a place in his heart. It is true that even then the circumstances of his father and of his elder brother were such that in the world's view they were considered to be honoured and eminent people, and officers of state used to treat them with regard and consideration. Nevertheless, their solicitude for material advantages and their life-long endeavour after the same and withal their failure to win the advantages

in a measure to which they considered themselves rightly entitled by reason of their family antecedents, were sufficient to instil into the pure and undefiled soul of Ahmad the truth that *brief was the life of this earth and the next life belonged to God*. This was the lesson he learnt in his childhood, but he learnt it so well that he did not forget it till his last hour. And though the world came to him in her most alluring garbs and tried to tempt him from his path, yet never did he for once pay any attention to her. Once estranged from her he never made it up with her again.

In short, even in his childhood Ahmad had such a bitter object-lesson in the life of his father as for ever turned his heart cold towards the world. While yet a boy, his whole mind was centered upon winning the approbation of the Almighty. His biographer, Shaikh Yakub Ali, mentions a most interesting anecdote regarding his childhood. He relates that while Ahmad was still a mere child, he once exhorted a girl companion, who was of the same age as himself and to whom he was afterwards affianced, to pray for him saying "*pray for me, that I may be granted the grace of prayer*." In this short sentence uttered while he was still a mere child, we may well mark the nature of the emotions that surged in his heart even in that early age, and how even then the goal of his desires was God and God alone. We can, moreover, observe the insight he had developed even in these early years, because the sentence would show that even at that time he had come to recognise that God was the Fulfiller of all desires and knew that even the grace of prayer was a gift which it was in God's

power to bestow. This yearning for the grace of prayer and this knowledge that it is God alone, Who can satisfy that yearning, to meet them in a family, wherein alike the young and the old are devoted to worldliness, spells a heart that must have been perfectly free from the defilements of the world and in receipt of special Divine assistance for the working of a mighty change in the world.

EARLY EDUCATION.

The time in which Ahmad was born was an age of darkness and men paid very little thought to learning. Regarding the period of Sikh supremacy the story runs that if a person received a letter from a friend, he had to put himself to considerable pains in order to get the same read to him, and very often it happened that letters remained long undeciphered. Many of the aristocratic classes remained illiterate throughout their lives. But since it was the will of Providence that Ahmad should be employed upon an important work, He put it in the mind of his father to educate his son. Accordingly, notwithstanding all his worldly anxieties even in that age of ignorance, the father left no stone unturned to give his son the education usual at the time. Ahmad was still a child when his father employed for him a teacher named Fazl-i-Ilahi. From him he learnt to read the Holy Quran and a few books of Persian. When he attained the age of 10 years another teacher was appointed, named Fazl Ahmad. This teacher was a very good and pious man and, according to Ahmad's own statement, instructed him with great diligence and affection. With this gentleman he read a few books of Arabic

grammar. When he was 17 or 18 years old he was given another teacher named Gul Ali Shah. With him Ahmad read some more books on grammar and also the subjects of *Mantag* (logic) and *Hikmat* (philosophy). A few books on medicine he read with his father who was an experienced hand in medicine. This measure of education was at that time considered to be an advanced course, though actually it was of little consequence having regard to the momentous nature of the work Ahmad was destined to perform. The writer of the present work has known some of the persons who were fellow students with Ahmad and read under the same teachers. They are men of very mediocre attainments. The teachers, too, who were entrusted with his education were not men of any great erudition; because at that time learning was altogether at a discount and any person who had read a few books of Persian or Arabic was considered to be a learned man. Thus, neither the circumstances under which, nor the teachers under whom he received his education were such as might have given him the requisite preparation for the great task of his life. The proficiency attained in the regular course consisted merely in the reading of Persian and Arabic, and the ability to speak fluently in the former and to a very moderate extent in the latter. Beyond this the course went no further. As regards religious instruction he had nothing like a regular course of it from any teacher. But on the other hand he was very fond of study, and would remain so much absorbed with his father's library that many a time his father had to remonstrate with him fearing that he might injure his health and also with a

view to wean him from his studious habits and to see him employed in assisting him in his worldly affairs.

POST-SCHOLASTIC PERIOD.

By the time Ahmad finished his education the British power had already been consolidated in the Punjab. The troublesome times of the Mutiny had passed and the people of Hindustan had come to recognise that in future the road to preferment lay through service under the British Government. Accordingly, many young men of noble families became solicitous for Government appointments. The same considerations and also a realisation of the fact that Ahmad felt no interest in the affairs of the estate persuaded his father to advise him to accept a Government appointment, and accordingly he proceeded to Sialkot to seek an appointment in the office of the Deputy Commissioner. Nevertheless, even here the major portion of his time still continued to be devoted to literary pursuits, and the moment he was free from the duties of his office, he occupied himself either in study or in teaching or in religious discussions. His piety and godliness came to be universally recognised, and although he was still a young man of 28 years of age, he was held in high esteem by older people alike from the ranks of the Mussalmans and the Hindus. At this time he had retiring habits. He spent most of his time in his own house and seldom went out. This was the period when the Christian missions had newly started their activities in the Punjab, and the Mussalmans, unfamiliar with their method of operation, frequently suffered defeat at their hands. Nevertheless, it happened that whenever Ahmad took part in the discussions it was invariably

the Christians who went to the wall. As a result, he came to enjoy the regard of such of the missionaries, as notwithstanding a difference of creed, possessed a reverence for truth. His biographer relates about Rev. Mr. Butler who was the missionary stationed at Sialkot and with whom Ahmad had frequent controversies, that once on the eve of his starting for England he paid a visit to the court-house for the express purpose of taking his parting from Ahmad as he frankly explained to the Deputy Commissioner in reply to his enquiry regarding the purpose of the visit. The worthy missionary went straight to the place where Ahmad was seated, sat for a while and then returned. It may be remarked, that the occurrence happened at a time when the recent victory of the British arms was considered by the missionaries as a prelude to their own victory, and they were simple enough to think that within a short time the British Government would, perhaps, force the Mussalmans to accept Christianity at the point of the sword, as can be seen from a perusal of the books published by them at that time against Islam. They felt no hesitation in using the strongest terms against Islam and its holy Founder, so that at last some of the wiser heads among the Europeans themselves were forced to remark that it would be no wonder if on account of such vituperous writings there should occur a repetition of the Mutiny of 1857. The same state of things continued until the missionaries were convinced that the Government of India belonged to the British crown and not to the missionaries and that the rule of the good Queen Victoria was not at all in favour of spreading Christianity by the power of the sword, and would not countenance

the undue wounding of the feelings of any religious community. In short, at that time the relation between the Mussalmans and the Christians was one of excessive strain, and the civility of the missionaries was extended only to those who received their words in a spirit of assent but for those who happened to meet their words in a spirit of opposition their wrath knew no bounds. Nevertheless the probity, sincerity and piety of Ahmad had created a very favourable impression upon Rev. Mr. Butler, in spite of the fact that Ahmad entertained a very jealous regard for his own religion and deferred to no opponent in the field of religious controversy. Rev. Mr. Butler knew that he had no chance of winning over his rival to his faith, that rather, it was on the contrary possible that he himself might be won over by his rival. Then also must have been present the natural aversion which a dominated mind feels for one who exercises the domination. In spite of all these, however, Rev. Mr. Butler could not help according to Ahmad a treatment, which was never accorded to other religious opponents, and at the time of his departure went so far as to visit the court-house in order to meet his rival and did not think proper to leave the country without paying him a parting call.

RESIGNATION OF APPOINTMENT.

Ahmad remained for four years in his appointment but always with the utmost reluctance. At last, on receiving the command of his father, he forthwith tendered his resignation and returned home. Then agreeably to the desire of his father he began to look after the law suits connected with the estate. But his mind was never in

the work. His sense of filial obedience persuaded him to carry out his father's behests, but he felt no interest in his occupation. Men, who saw him in those days, would say how at times it happened that when he returned home after having lost a suit, there would be a flush of happiness on his face and people would suppose that the suit had been decided in his favour, till enquiry would make him inform them to the contrary. On being asked the reason for such strange behaviour, he would say that his part of the work was done and it ended as God chose it should end, that at any rate, now that the thing was disposed of, *there would be for him time and opportunity to remember God.* This was peculiarly a period of struggle in his life. What his father desired was that he should either look after the affairs of the family-estate or accept employment, while he was averse to either of these courses. This caused him many a time to be the butt for taunts and ridicule. So long as his mother lived, she acted as a shield for him, but when she died, he became the constant object of displeasure with his father and his brother. They thought that his indifference to the world was due to his sloth. It thus happened, as Ahmad himself would narrate, that at times his father felt much distressed and wondered as to how the boy was to find a living after his death. The thought was painful to him that he should be a dependent upon his brother. Sometimes he would take offence at the studies of Ahmad and would call him a *Mullah* (village priest) and express his surprise as to how such a being could be born in the family. But nevertheless, in his mind too, there endured an underlying regard for Ahmad and at moments when the memories of his worldly

disappointments awoke within him, he would feel a satisfaction at the sight of his absorption in religious matters and would say "The real work of life is what this son of mine is engaged in." But such moments were few, and since the whole of his life had been devoted to wordly pursuits, the prevailing mood was one of regret. The attitude of his father did not, however, affect the conduct of Ahmad who, on the contrary, used sometimes to sit by his father and read out to him portions from the Holy Quran and the Hadis. It was a remarkable sight. Father and son were each employed upon a different occupation in life and each aimed at winning over the other. The father wished by all possible means to persuade the son to his views and to see him employed in seeking worldly advancement ; the son wanted to see his father freed from the dangerous snares of the world and imbued with the love of God. In short, those were very wonderful days, which it is not in the power of the pen to adequately portray. It should be left to every man to picture them for himself according to his own power of imagination. During this time the question of service was once more presented to Ahmad for consideration. There was a proposal of making him the head of the department of education in the State of Kapurthala. He declined the same and decided in view of the growing difficulties and anxieties of his father, to stay with him at home and lend him a helping hand in his affairs, in spite of the pecuniary distress that such a step might entail. It is true, as has already been said, that his mind felt no interest in these affairs. Still, merely to carry out the wishes of his father and to make his last days as comfort-

able as possible, he faithfully stuck to the work, though as regards its success or failure it was all a matter of indifference to him.

REMEMBERED GOD IN THE MIDST OF WORDLY DUTIES.

Although the future prophet was at this time busy in helping his father in his worldly affairs, yet it was elsewhere that his mind rested. Here was another case of—

“While hands the household duties tend,

The mind rests elsewhere on some absent friend.”

The smallest leisure he could snatch from these litigations, he would devote to the remembering of God. In the many journeys he had to perform during these days in connection with the law suits, he did never allow his prayers to miss their proper times. Even when a suit was in process of hearing, he would not forego his prayers. So it happened that on one occasion when he was in attendance at a court to conduct a certain suit, which had an important bearing on many other subsequent suits and in which a favourable decision would have secured to him many of his rights, the court was occupied with the hearing of some other important case and there was delay. The hour of prayer arrived. When he saw that the court was busy with the other case and the time for prayer was passing, he resigned his own case to the care of God and himself retired to a corner, where he performed his ablutions and commenced his prayer under the shade of a tree. When he had begun his prayer, his name was called in the court, but he

continued undisturbed performing his prayer and paid no heed to the summons. When the prayer was finished he felt certain that the case must have been decided *ex parte*, in favour of his opponent, because it is the rule in British courts of law that when one of the parties fail to put in an appearance in the court, the opposite party is granted an *ex parte* decree. Possessed by such an impression he entered the court and learnt that the case had already been decided. As it was necessary to know the nature of the decision, he proceeded to ascertain the same, and learnt that the magistrate had disposed of the suit on the merit of the documentary evidence in the record, and that the decision had been given in his favour. Thus had God Himself worked as his advocate in the case. In short, he was employed in these worldly duties like one forced to do work against one's will, although the work was actually to his own profit, because being the heir of his father the safeguarding of his father's property was, in fact, the safeguarding of his own. This apathy to what was profitable to himself was a proof of his estrangement from the world and absorption in God.

HIS INDUSTRIOUSNESS.

Although Ahmad was always indifferent to worldly affairs, he was by no means idle. On the contrary, he was very industrious. He loved retirement but was never afraid of labour. It often happened that when he had to perform a journey, he would send his servant before him with his horse and himself traverse on foot a distance of 22 or 25 miles to reach his destination. As a matter of fact, most of his journeys were performed on foot. He would seldom use any kind of conveyance.

This habit of walking he kept up till his last days. When he had passed the age of 70 years and was a prey to several serious maladies, he would still in his constitutional walks traverse daily a distance of 4 or 5 miles and sometimes of 7 or 8 miles. He himself would recount about his younger days, that sometimes he would rise before the hour of morning prayer (which is due $1\frac{1}{2}$ hour before sunrise) and go out for a walk and would already reach Wadala (which is about $5\frac{1}{2}$ miles from Quadian on the road to Batala) when it would be time for the morning prayer.

HIS FATHER'S DEATH AND FRESH DIFFICULTIES.

Ahmad the Promised Messiah was nearly 40 years of age when in the year 1876 his father was taken ill, and though there was nothing particularly serious about the illness, yet the Divine revelation came to him: **والسما**، **وما الطارق** meaning "I swear by heaven which is the source of all decrees and I swear by the sad event which will take place to-day after sunset," and simultaneously the sense was conveyed to his mind that the revelation prophesied the death of his father, which was to occur after night-fall. This was the first revelation of the kind that came to the Promised Messiah, although before this he had many experiences of truthful dreams and visions, which met with clear fulfilment in their proper times, and to which even Hindus and Sikhs, many of whom are still living, bore witness. In this revelation, God seems to have meant to inform him most affectionately, that now his worldly father was about to leave him, and that henceforth God Himself would be for him a heavenly father. However that may be, in any case, the first reve-

lation that came to the Promised Messiah was the one which prophesied to him the death of his father. The news was naturally of a painful nature and actually it made him sad and the thought passed through his mind as to how after his father was gone, he was to find a living. Upon this there came another revelation in which God consoled him and fully allayed his fears. The event will best be described in the words of the Promised Messiah himself. He writes:—"When I was informed that my father was to die after sunset, the news caused me the pang instinctive to humanity, and since some of the important sources of our family incomes were bound up with his life—*e.g.*, the pension and the good service annuity he received from the British Government—the thought passed through my mind as to what was to happen after his death, and there came a flutter in the heart that perhaps now were to come the days of poverty and pain. All these thoughts passed through my mind in a moment like a flash of lightning. Immediately there came over me a trance and the second revelation came **ايس الله بكاف عبده** 'Is not God all-sufficient for his servant?' The Divine revelation was immediately followed by a feeling of relief in the mind just as some painful wound is suddenly healed by some potent ointment When the revelation **ايس الله بكاف عبده** came, I understood that God would not allow me to perish. I then wrote down the revelation and made it over to a certain Hindu Khatri, Malawamul by name, who is a resident of Quadian and is still living (He is alive even at the present time—author). I also told him the whole story and sent him to Amritsar, in order, that he may with the help of Hakim Moulvi Muhammad

Shareef of Kalanaur, get the revelation inscribed on a stone and the same made into a seal and then come back with the same. I selected the Hindu for the work simply in order to make him as well as Moulvi Muhammad Shareef witnesses to this grand prophecy. In due time Moulvi Muhammad Shareef got the signet prepared for Rs. 5 only and forwarded the same to me and it remains with me still. This is an impression of the seal."



In short the day on which the father of Ahmad was destined to die, the same day some hours before evening a revelation about the coming event was given to him and it was accompanied by a consolation from God asking him not to be afraid as God Himself would make provision for him. The same day after sunset his father expired and thenceforth was opened a new chapter of his life.

The property left by his father consisted of certain houses and stalls in Batala, Amritsar and Gurdaspur and also houses, stalls and lands in the village of Quadian. Ahmad and his elder brother were the only heirs to the property and according to the Muhammadan law and usage each of them was entitled to a half share of the same which in the case of Ahmad was sufficient to meet all his worldly expenses. Ahmad, however, did not ask his brother to partition the property, but left to him the management of the whole, himself remaining satisfied with whatever his brother chose to give him out of the proceeds. Thus it happened that his elder brother came

to occupy for him the place of his father. But since he lived in the place of his employment at Gurdaspur, it happened, that at this time Ahmad had to endure considerable hardship and had even to suffer the pinch of want in the ordinary necessities of life. These difficulties continued till the death of his brother. The time was in fact a period of trial for him. The patience and fortitude with which he bore the trial was an unmistakable proof of the greatness of his soul, because though he was entitled to an equal share of the property bequeathed by his father, yet seeing how fond his brother was of the things of the world, he refrained from demanding his share and remained content with bare food and clothing. It is true, his brother, in his own way, would try to meet his wants and even did entertain a kind of affection and regard for him, still since the two natures were so different,—the one altogether immersed in worldliness, the other altogether averse to the world,—there was always ample room for misunderstandings. His brother, in fact, considered him to be a man of obsolete views and slothful habit, and would sometimes openly express his regret for the fact that he would not apply himself to any work. On one occasion when Ahmad applied to him for a small sum of money to subscribe to a certain paper, he refused to pay the same remarking that it was a piece of extravagance, and that while he was reluctant to undertake any work it was not proper that he should squander his time in the useless study of books and papers. It may be remembered that the answer was made at a time when the speaker was in virtual possession of the whole of Ahmad's property. In short, his brother, by reason of his extreme worldly mindedness, could neither

appreciate the necessities of Ahmad nor feel inclined to meet the same. This naturally proved a considerable source of hardship to him. What was more painful, was that while his brother, for the most part, lived outside Quadian, his employees during his absence were specially active in persecuting him.

HOLY EXERCISES AND MORTIFICATIONS.

It was during these days that the Divine command came to him that in order to win Divine blessings it was necessary to undergo a certain amount of holy exercises and that he should observe fasts. In obedience to this command *he kept on fasting for six successive months*. It often happened during this time that when the day's meal was sent to him from his home, he gave the same away to the poor and when in the evening after breaking his fast he sent home for food, the request was met with a flat refusal and he passed the night on mere water or some similar thing, and with the next morning began to observe another full day's fast. In short, this period was for him a time of great trial and travail, but he bore them all with extreme patience and fortitude, and even in moments of the greatest difficulties never, by either word or sign, suggested a partition of his share of the property.

HIS SELF-ABNEGATION.

Not only in the days of fasts, but even ordinarily it was his habit to distribute his food among the poor. Sometimes after giving away his food, there would be left for himself only a small bit of a *chapati* (unleavened bread) not more than a *chhatak* (2 ounces) in weight. At other times he would give away the whole of his food and

himself remain content with eating a few roasted grams. It thus happened that there grew around him a company of poor people who constantly lived with him. A remarkable contrast was thus presented by the company which surrounded each of the brothers. Round the one were assembled people who were rich and well-to-do, while round the other were gathered people who were poor and needy, whom their benefactor gave a share out of his own scanty morsels and whose need he always preferred to his own.

HIS APPEARANCE ON THE PUBLIC STAGE.

It was during this time that the Promised Messiah began his work in the service of Islam and to contribute articles in the various papers in refutation of the Christians and the Aryas. This immediately brought his name to popular notice. Personally, however, he continued to live his old life of retirement and seldom appeared in the public. His time was spent in one small cloister of a mosque. The room measured only 6 feet long and 5 feet wide. If any visitor came, he was received in the mosque or in the house. In short, during this period his name began to be publicly known, but he himself still dwelt in the corner of solitude.

MORE NUMEROUS REVELATIONS.

During this period of self-discipline, he began to receive revelations with greater frequency and often had intimations regarding future events which found fulfilment in due course, and resulted in making him stronger in his faith. His friends, among whom there were several Hindus and Sikhs, witnessed these events with surprise.

THE BARAHIN-I-AHMADIYYAH.

In the beginning he was content with contributing articles to the newspapers. But when he saw that the enemies of Islam were getting bolder in their attacks and the Mussalmans unable to withstand their assaults, were daily losing ground, his zeal for Islam was fired and, directed by a Divine revelation, he resolved to write a book expounding such data in proof of the truth of Islam as would leave the opponents helpless, and stop them from ever after venturing in the field against Islam, and in case they did so to furnish every Mussalman with arguments sufficient to overwhelm such opponents. With this resolve he started writing that mighty book now well-known by the name of "Barahin-i-Ahmadiyyah," whose like is not to be found in any other human production. When one part of the work was finished, he appealed to several quarters for help towards its publication, and it was published with the help of such contributions as were received from people, who from the articles which had already appeared from the pen of the author had come to recognise his high abilities. The first part was merely in the way of a notice. Its publication, however, produced a great effect in the country. For although it was only a preliminary notice, yet even here the data laid down for the demonstration of truth were such as were sufficient to convince every reader of the innate grandeur of the work. Moreover, in this notice the author stipulated that of the numerous excellences of Islam which he would describe in the book, if the follower of any rival religion should succeed in proving the existence of the same in his

own system or even of a half or of a fourth, then the author would present to him as a prize all his properties of the value of Rs. 10,000. (This was the only occasion when he sought to derive some advantage from his properties. He offered it up as a prize, so that by any means, whatsoever, the advocates of the rival creeds might be persuaded to enter into the lists against Islam and the victory of Islam be fully established). The first part of the work was published in 1880. The second part followed in 1881, the third in 1882 and the fourth in 1884. And although the plan, on which the work was projected, had to be abandoned half-way, because while the work was in progress, he was informed by revelation that for him a different way was destined for service to the cause of Islam, yet the work, so far as it was completed, was sufficient to open the eyes of the world. After the work was published friends and foes alike acknowledged the high merits of the author. Among the enemies of Islam the work inspired such an awe as prevented any of their advocates from venturing upon a reply. To the Mussalmans it brought such joy that even in the absence of any claim on his part, they recognised the author as the promised Mujaddid (Reformer) of the age, and many of the eminent theologians of the time acknowledged without demur the superiority of his genius. One of them Moulvi Muhammad Hussain of Batala, who was at that time the leader of the Ahl-Hadis sect (generally called as Wahabis) and was held in more than ordinary respect by that community, and who in consequence was also honoured by Government, wrote a long article in recommendation of the book, and went as far as to say that no book like it

had been written in defence of Islam during the last thirteen hundred years.

In this book the Promised Messiah had, among other things, recorded some of the Divine revelations received by him from time to time. A few of them may very opportunely be mentioned here because subsequent events will go to bear out their truth.

دنیا میں ایک نذیر آیا پر دنیا نے اوسکو قبول نہ کیا لیکن خدا اُسے
قبول کرے گا اور بڑے زور اور حملوں سے اوسکی سچائی ظاہر کر دیگا ۔

“A warner came unto the world, but the world accepted him not ; yet God will accept him and manifest his truth by mighty attacks.”

باتیک من کل فج مہیق و یاتون من کل فج مہیق

“Gifts will come to thee from every distant land, multitudes will come from every distant land.”

بادشاہ تیرے کپڑوں سے برکت دھوندے گی

“Kings will seek blessings from thy clothes.”

These revelations were published in the Barahin-i-Ahmadiyyah in 1884 when he was a person but little known. But no sooner was the book published than his name spread to the farthest parts of Hindustan and many an eye was fixed upon him in the hope that he would champion the cause of Islam and save it from the attacks of its foes. The people were right in this hope. But God had resolved to fulfil the hope in a way different from what they had come to expect, and events were to show that those very persons who were prepared to give up their lives for his sake were later on to prove most thirsty for his blood and to endeavour by all means to bring him to naught. The public acceptance of his

claim was destined not to be brought about by human means. It was to be effected by mighty attacks of God.

THE DEATH OF HIS BROTHER.

In the year 1883 the brother of the Promised Messiah died. He was childless and so the Promised Messiah became the heir to his property too. He, however, refrained from taking possession of it out of regard for the feelings of his brother's widow and at her desire gave up half of it to his own son Mirza Sultan Ahmad, whom she had, according to the custom of the country, adopted as her son. As regards the question of adoption, he gave his clear opinion that adoption was not legal in Islam. As regards the property, however, he gladly gave away half of the property in order to please her and to provide for her maintenance. Regarding the other half of the property also he still refrained from entering into possession of it which remained for a long time in the possession of his relatives.

AN EMINENT DISCIPLE OF AHMAD.

About a year and a half after the death of his brother he married for a second time under the guidance of Divine revelation. At this time, since the Barahin-i-Ahmadiyyah had already been published, a few visitors began to arrive in order to meet him; and Quadian, which is situated in one retired corner of the country, began once a month or once in two months to have the honour of receiving a guest. And the more widely was the book read, the farther did his fame begin to spread. It was in fact a study of this book which made that redoubtable man regarding the eminence of whose attainments and learning friends and foes have borne

unanimous testimony and who in whatever society he chanced to be placed, invariably impressed it with the superiority of his genius, a lover and devotee of its author, and though himself the beloved of thousands, made him deem it a pride to be among the votaries of this grand personality, I, of course, mean my honoured teacher Moulana Moulvi Nur-ud-din, who at the time of the publication of the Barahin-i-Ahmadiyyah was the special physician to H. H. the Maharaja of Jammu. It was there that he had occasion to study that book and was so much captivated by it, that till the moment of his death he never parted company with the Promised Messiah.

THE OATH OF DISCIPLESHIP.

In short, the effect of the book began gradually to spread and many a people wrote to the Promised Messiah praying that he might accept from them the oath of discipleship. But he always declined and replied that all his actions depended upon Divine guidance; till in the month of December, 1888, the revelation came to him that he should accept from people the oath of discipleship. Accordingly the first oath-taking took place in the year 1889 at Ludhiana, in the house of one sincere follower named Mian Ahmad Jan, and the first to take the oath was Moulana Moulvi Nur-ud-din (May God be pleased with him). The same day altogether 40 persons took the oath.

AHMAD ANNOUNCES HIMSELF TO BE THE PROMISED MESSIAH.

They were slowly followed by a few others, till in the year 1891 a memorable thing happened. This was

that Ahmad was informed by revelation that Jesus of Nazareth, in whose personal second advent both the Muhammadans and the Christians believed was really dead and could not return to the earth, and that what was meant by his second advent was that a person should appear in the spirit and power of Jesus and that the said person was none else than himself. When he attained to perfect conviction regarding this truth, and when repeated revelations commanded him to publish the same to the world, then he had no alternative left but to stand up to the task.

THE ANNOUNCEMENT IS FOLLOWED BY A STORM OF OPPOSITION.

The revelation was received by him when he was at Quadian, and he told the members of his family that henceforth such a task had been entrusted to him as was sure to create opposition. He then proceeded to Ludhiana and issued a manifesto announcing his claim to the Messiahship. This was in 1891. No sooner was the announcement made than there was a great stir all over Hindustan, and such a storm of opposition was raised as made every one cry 'peace.' Those very theologians who formerly had commended him, now stood up to denounce him. Moulvi Muhammad Hussain of Batala, who in his paper "Ishaat-us-Sunnat" had written very strongly in praise of the claimant, now moved heaven and earth to thwart him. He said "I was the person who raised this man and now I am he who will bring him low," meaning that it was through his support that the claimant had attained to some eminence, but that now he would oppose the claimant so bitterly that he would lose his place in public esteem and would altogether be discredited.

AHMAD'S JOURNEYS AND CONTROVERSIES.

The said Moulvi in company with some other theologians came down to Ludhiana and challenged the claimant to a controversy. This was accepted. But the opponents of Ahmad in course of the controversy took such an unfair line of argumentation that no result followed from the debate. And when the Deputy Commissioner of the district saw that a serious quarrel was afoot which might lead to riot, he, by a special order, compelled Moulvi Muhammad Hussain to leave the town the same day. Then on the advice of certain friends who apprehended that a similar order might also be issued regarding the Promised Messiah, the latter left Ludhiana for Amritsar. Here he waited for eight days. It was then ascertained from the Deputy Commissioner that no such order had been issued in respect of Ahmad. The latter thereupon returned to Ludhiana and stayed there for nearly a month. Afterwards he returned to Quadian. After a short stay here he went back to Ludhiana. After stopping here for some time he proceeded to Delhi and arrived there on the morning of the 28th December, 1891. Delhi was at that time regarded as the centre of learning in all Hindustan and here, therefore, before anywhere else the opponents had taken measures to infuse in the people a spirit of opposition to the claimant. No sooner did the latter reach the city than there was a great excitement among the *Ulema*. They challenged the claimant to controversies, and determined that a discussion should be held with Moulvi Nazir Hussain who was the teacher of the Ahl-Hadis section of *Ulema* in all Hindustan. The Juma Mosque

was fixed as the place of discussion. But all these arrangements were settled by the opponents themselves, and no information was given to Ahmad. When the time fixed for the discussion arrived, Hakim Abdul Majid Khan of Delhi came with a carriage and requested the Promised Messiah to proceed to the mosque where the discussion was to be held. The latter answered that in the prevailing state of public excitement there was likelihood of a breach of the peace, and that therefore he could not go unless police arrangements were made, and that moreover he should have been previously consulted regarding the discussion, and the conditions to be observed by the parties in the debate should have been previously settled. His non-appearance served to increase the public excitement. He, therefore, issued a declaration to the effect that if Moulvi Nazir Hussain of Delhi would take an oath publicly in the Juma Mosque stating that Jesus (peace be on him), according to the version of the Holy Quran, was still alive and had not met with his death, and if within one year of taking the oath no Divine punishment should overtake him, then the claimant should be proved a liar and should burn all his books. He also fixed a date for the oath-taking. The disciples of Moulvi Nazir Hussain were much perturbed at the proposal and began to set up obstacles in its way. But the populace were insistent. What harm was there, they asked, if Moulvi Nazir Hussain should hear the proposition of the claimant and swear that the same was false. A great crowd assembled in the Juma Mosque. People advised the Promised Messiah not to go to the Mosque as there was likelihood of a serious riot. But nevertheless he

went there and with him there went twelve of his disciples. (Jesus of Nazareth had also His twelve disciples. The coincidence of number was itself a sign). The spacious edifice of the Juma Mosque was full of men both inside and out, and even the stairs were crowded. Through this sea of men who were mad with rage and looked at him with bloody eyes, the Promised Messiah and his little band made their way to the *Mehrab* and took their seats. For the preservation of order there had come the Superintendent of Police with other police officers and nearly one hundred constables. Many of the crowd had stones concealed in their skirts and were prepared at the slightest hint to cast them at Ahmad and his party. Thus would the Second Messiah have been a prey to the wickedness of the Pharisees and Scribes like unto his prototype of Nazareth. Instead of crucifixion the people were bent upon stoning the Second Messiah. They failed to carry their point in the verbal discussion which followed. They did not agree to discuss the question of the death of Jesus. None of them were prepared to take the proposed oath, nor would they allow Moulvi Nazir Hussain to do so. At this stage Khawaja Muhammad Yusuff, a Pleader of Aligarh, got from the Promised Messiah a written statement of the articles of his faith, and prepared to read out the same. But since the Moulvis had given out to the public that the claimant did neither believe in the Holy Quran, nor in the angels, nor in the Holy Prophet, they apprehended that the recital of the articles would expose their deceit. They therefore incited the people. Immediately a great row was set up and Khawaja Yusuff was prevented from

reading the statement. The officers of police, when they saw the gravity of the situation, ordered the constables to disperse the crowd, and announced that no discussion would be held. The gathering thereupon dispersed. The police made a ring round the Promised Messiah and led him out of the Mosque. Reaching the gate there was a short delay in getting a carriage. Immediately a crowd gathered and showed signs of excitement. An assault was imminent. Just then the officers put the Promised Messiah into a carriage and caused the same to start and busied themselves in dispersing the crowd. After this the people of Delhi invited Moulvi Muhammad Basheer of Bhupal and a discussion took place between him and the Promised Messiah, a detailed report of which has been printed and published. Some time later the Promised Messiah returned to Quadian. After staying there for a few months in 1892 he set out on another journey. First he went to Lahore where he had a discussion with Moulvi Abdul Hakim of Kalanaur. From there he proceeded to Sialkot, thence to Jullundur and next to Ludhiana, whence he returned to Quadian.

A DEBATE WITH THE CHRISTIANS.

In 1893 a debate was arranged with the Christians. The spokesman of the latter was one Abdullah Atham, a retired Extra Assistant Commissioner. The debate was held at Amritsar and continued for 15 days. The proceedings of the same have been published under the name of "Jang-i-Muqaddas" (the sacred war). In this debate, as in all others, victory remained with the Promised Messiah. The Christians were strongly beaten and a very salutary effect was produced upon the public.

The debate was carried on in writing. The parties sat confronting each other and wrote out replies to each other's papers. The original papers have been published in book-form. It was apparent that the powerful arguments of the Promised Messiah frequently placed the Christian champion in a tight corner, and obliged him continually to shift his ground. Sometimes he indulged in unjustifiably strong language. The Promised Messiah put forward a golden rule of disputation, *viz.*, that the position taken up by either party in order to prove the truth of his system and the arguments cited in support of such position must be adduced from the recognised books of the system.

A CURIOUS EPISODE.

A curious episode occurred in course of the controversy which made friends and foes alike admit the transcendent nature of the Promised Messiah's genius and the Divine help which always accompanied him. One day, when the subject for debate was something quite different, the Christians, in order to put the Promised Messiah to shame, collected a number of men maimed and blind, and while the debate was in full swing, presented them to the claimant saying that since he had claimed to be the Promised Messiah, and since the first Messiah (Jesus) used to cure the maimed and the blind, therefore his claim to be the Promised Messiah could be accepted only if he could effect a similar cure. They added that there was no need for him to go far to find such persons since they were already at hand. The sally took the assembled people by surprise and they wondered how it would be met by the claimant. The Christians felt

elated and thought that a stunning blow had been dealt and their opponent had suffered a severe discomfiture in a full assembly. But when they heard the reply of the Promised Messiah their joy changed into chagrin and self-reproach, and victory turned into a defeat, and every one applauded the readiness and appropriateness of the reply. The Promised Messiah said that the curing of such persons by Jesus was an assertion of the New Testament and formed no part of his own conviction. To him the miracles of Jesus bore an altogether different aspect. It had indeed been claimed by the New Testament that Jesus used to effect the physical cure of such persons and that simply by a touch of the hand, and not by medicine nor by prayer. And in the same book it is written that if the Christians have but a grain of faith they can perform more wonderful miracles than these. Therefore, it did not lie with the Christians to bring those persons to him; rather it was he who was entitled to present the persons to them, and therefore with due acknowledgment of their kindness in collecting the lame and the blind, he then presented them to the Christians with the request that, agreeably to the commands of the New Testament, if they had in them faith as a grain of mustard seed, they should place their hands on those persons and command them to be whole. If they were cured, then he would be convinced that they and their faiths were true. If, however, they failed and could not act up to their own pretensions, then no one could possibly believe in their truth. The rejoinder made a great impression and the Christians were altogether dumbfounded and hastened to change the topic.

Shortly after this debate he paid a visit to Ferozepur. During these journeys he was everywhere harassed and persecuted. In addition to the writings published against him, wherever he appeared the people combined to annoy and torment him.

A MOVEMENT FOR THE GENERAL INTRODUCTION OF FRIDAY PRAYERS.

On the 1st January, 1896, the Promised Messiah inaugurated a movement for the general introduction of Friday prayer, which is one of the most useful institutions of Islam and a symbol of its greatness. He made arrangements for the submission of a memorial to the Government of India for the closing of offices on Fridays. It had unfortunately come to pass, and it was for the Mussalmans a practical and powerful sign of the advent of the Promised Messiah, that a deal of misconceptions had begun to prevail among them regarding the Friday prayers, and in view of certain conditions attached to the institution, the obligatory nature of the same had begun to be doubted. At many places the Mussalmans had already abandoned the observance of these prayers. The Promised Messiah wanted to revive the institution and desired the Government to close their offices on Fridays. He resolved to approach the Government with a memorial, but before the same could be prepared, the Moulvis as usual set up an opposition and wanted to take the management of the affair into their own hands. The object of the Promised Messiah in the work was purely unselfish. He had not counted upon any obligation or reward. His one wish was that anyhow the great

service might be rendered to Islam, it did not matter by whom. At the instance of Moulvi Muhammad Hussain of Batala, he made a public announcement that if the said gentleman undertook the responsibility of moving the Government on the question, he might do so and the Promised Messiah would leave the matter entirely to him. It is to be regretted that Moulvi Muhammad Hussain by this means only served to postpone the useful measure. The proposal of the Promised Messiah had, however, its origin in a Divine source and ultimately found its fulfilment at the hands of his followers.

AHMAD AT A CONFERENCE OF RELIGIONS.

Towards the end of 1896 certain gentlemen resolved to convene a Conference of Religions at Lahore. They invited the advocates of the different religions to take part in the same. The invitation was cordially accepted. It was laid down as one of the conditions of the proceedings that no attack was to be made on any creed, and the following five subjects were fixed upon which the exponents of the different systems were invited to write their theses:—

1. The physical, moral and spiritual condition of man.
2. The state of man after death.
3. The object of man's life on earth and the means for attaining the same.
4. The effect of actions in this life and the next.
5. What are the means for the attainment of spiritual knowledge?

The initiator of the Conference came to Quadian to meet the Promised Messiah and the latter promised to

give him every assistance. As a matter of fact it was the Promised Messiah himself, who had suggested the idea of the Conference to the initiator on a previous occasion, when he happened to be on a visit to Quadian. The sole intention of the Promised Messiah was to acquaint the world with the truth of his mission. He was not actuated by a desire for personal advertisement or display. He, therefore, persuaded the gentleman to try and give a practical form to the suggestions and the first notice of the Conference was actually printed and published at Quadian. The Promised Messiah directed one of his disciples to render the gentleman every possible assistance, and himself promised to contribute an essay. When, however, he began writing the essay, he was taken by a severe attack of diarrhœa. Nevertheless the essay was finished. In course of the writing, the revelation came to him *مضمون بالارها* "The essay has come out best" meaning that his paper should excel all others at the Conference. Accordingly, he issued a hand-bill announcing beforehand that his essay would carry away the palm at the Conference. The sittings of the Conference were fixed for the 26th, 27th and the 28th December, 1896. Six gentlemen were appointed to direct the proceedings. These were (1) Rai Bahadur Pratul Chandra Mukerjee, Judge, Chief Court, Punjab, (2) Khan Bahadur Shaikh Khoda Bakhsh Sahib, Judge, Small Cause Court, Lahore, (3) Rai Bahadur Pandit Rahda Kishen, Vakil, Chief Court, late Governor of Jammu, (4) Moulvi Hakim Nur-ud-din Sahib, Physician to H. H. the Maharaja of Cashmere, (5) Rai Bahadur Bhavani Darsan, M.A., Settlement Officer, Jhelum, (6)

Sardar Joahar Singh, Secretary, Khalsa College Committee, Lahore.

Many of the most eminent exponents of the different religions had sent their contribution to the Conference, which necessarily excited great public interest. People attended the sittings with great eagerness. In fact, the Conference had assumed the aspect of a tournament of religions, and the partisans of the different creeds each wished to see victory declare itself for his representative. Under such circumstances all the older systems, which could already count a large following, were safe enough, because there were many in the assembly who could champion their cause. But in the case of the Promised Messiah, his essay was to be read in an assembly where friends were few and most were opponents, because at that time his followers did not number more than two to three hundred souls all told, and of them not more than 50 were present at the Conference. This paper was fixed to be read on the 27th December between 1-30 and 3-30 p.m. He could not personally attend the Conference, but appointed one of his disciples, Moulvi Abdul Karim, to read the paper on his behalf. When that gentleman commenced reading the paper, within a short time, such a spell fell upon the assembly that they sat like statues and till the appointed time was finished nobody was aware how long the lecturer had been speaking. When the time for the lecture was over, the audience were greatly agitated because by that time not even the answer to the first question had been finished. There was therefore no limit to their joy when Moulvi Mubarak Ali of Sialkot, whose lecture was fixed to follow next after that of the Promised Messiah, announced

that the time fixed for him might be given to the Promised Messiah. Moulvi Abdul Karim accordingly continued with the reading of the paper till it was half-past four, which was the time for the rising of the Conference. But even now the first of the subjects had not been finished and the audience desired that that part might be finished before the sitting broke up. The Directors accordingly ordered that the reading might be continued and it accordingly went on till it was half-past five when the first of the subjects came to a close. As soon as reading was over, the audience made the request that the sittings of the Conference be extended by another day in order to allow the paper to be finished. Accordingly arrangements were made to continue the sittings on the 29th, while according to the original programme they were to close on the 28th. And since some of the representatives of other religions had also made request for additional time, it was announced that on the following day the proceedings would open at 9-30 a.m. instead of 10-30 a.m. and that the first essay to be read was the paper of the Promised Messiah. One effect of the impression caused by the first day's reading of Ahmad's essay could be perceived in the fact that while on the previous days of the Conference the audience did not fully assemble even at half-past ten, on the second day of the reading, it had not yet struck nine when men of all creeds and sects began to pour in large numbers and the proceedings commenced punctually at the appointed time. On this day also the period of $2\frac{1}{2}$ hours assigned for the finishing of the paper proved inadequate, and since the audience with one voice desired that the reading should continue, the Directors

had no alternative but to extend the time. In short, it took during the two days altogether seven hours and a half to finish the reading. There was a noise in the city of Lahore and every one was agreed that the essay had carried off the palm at the Conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the report of the Conference estimated that during the time the essay was being read, the audience gradually swelled to between seven to eight thousand men. In short, this lecture was a great triumph for the Promised Messiah and the occasion further impressed the minds of his opponents with the superiority of his genius. Even adverse newspapers were compelled to admit that the paper by the Promised Messiah excelled all others which were read at the Conference. An English translation of the essay under the name of "The Teachings of Islam" has met with a specially warm reception in Europe and America.

A CHALLENGE.

In the beginning of 1897 the Promised Messiah had recourse to another expedient in order to demonstrate his truth to the Christian world. With a view to prove the humanity of Jesus and the baselessness of the Christian creed, he made a public announcement inviting the Christians to a forty days' contest. The followers of other religions were also included in the challenge. It was, however, the Christians to whom it was specially addressed. The challenge was accompanied by the offer of a prize of Rs. 1,000 to the person who could prove the prophecies made by Jesus superior in sublimity to

those made by the Promised Messiah. There was, however, no one who ventured to accept the challenge.

PROPHECY ABOUT LEKH RAM.

On the 6th of March, 1897, a certain member of the Arya community, Lekh Ram by name, was killed by an unknown man in fulfilment of a prophecy made by the Promised Messiah. This caused a great outcry among the members of the Arya community. Needless to say, that there was a great stir against the Promised Messiah and he was openly charged with the murder. A prompt search was made of his house in the hope that some clue to the murder might be found, but God foiled all the attempts of the enemies and though every effort was made to prove his guilt, it all ended in failure and the Promised Messiah was found completely innocent of the affair.

TURKISH CONSUL AT QUADIAN.

In May 1897 there occurred a very important event which left the mark of the Promised Messiah upon contemporaneous history. Hussain Kami, the Consul for Turkey, after several requests for interview, came to Quadian to meet the Promised Messiah. The latter by his God-given insight and Divine revelation became aware of certain matters concerning the Consul's inner condition and the coming adversities of Turkey, and communicated them by a hint to the Consul. And when the Consul requested him for a special prayer on behalf of the Sultan of Turkey, the Promised Messiah frankly let him know that the condition of the Sultan's Empire was not sound. He added that in his prophetic vision he saw that the condition of the members of the

Sultan's Government was unsatisfactory and that under such circumstances the end could hardly be favourable. These remarks gave offence to the Consul who left the place and published a letter in one of the Lahore papers vilely abusing the Promised Messiah. The affair created quite a commotion among the Mussalmans of the Punjab and Hindustan. Subsequent events, however, proved the truth of the Promised Messiah's words, and went to fulfil a number of his prophecies. The Consul himself became a target of the prophecy *انى مبين من اراد اهانك* "I will humiliate him who seeks thy humiliation." A grave charge was brought against him and he was removed from service. The newspaper which printed his letter and supported it, had also its share of punishment. And the present condition of the Sultan's Empire is also patent to every onlooker.

AHMAD AND DR. HENRY MARTIN CLARKE.

On the first of August the same year, a Christian Missionary, Dr. Martin Clarke, brought in the Court of Mr. A. J. Martineau, District Magistrate of Amritsar, a charge of abetment of murder against the Promised Messiah. The Doctor stated that the Promised Messiah had sent one Abdul Hamid to murder him. The Magistrate at first issued a warrant for the arrest of the accused, but subsequently he discovered that the occurrence had happened in a different district and he had therefore no jurisdiction to issue the warrant. The case was accordingly transferred to the Court of the District Magistrate of Gurdaspur. This office was then held by Mr. M. W. Douglas, who is now the Chief Commissioner of the Andamans. Before him also the approver stated

that he had been sent by the Promised Messiah to murder Dr. Clarke, and that the Promised Messiah had asked him to kill the Doctor outright. Owing, however, to some discrepancies between the story now stated by the approver and that given by him to the District Magistrate of Amritsar, Mr. Douglas felt suspicious and began a thorough and sifting enquiry. There were four hearings and the case was disposed of in the short space of 27 days. And although the adverse party consisted of Christians, Mr. Douglas gave his impartial verdict in favour of the Promised Messiah, and not only granted him an honourable acquittal, but gave him permission to prosecute and get punished the missionaries, who had brought the false charge against him. But the Promised Messiah forgave them and refrained from proceeding against them. In his judgment the District Magistrate wrote.*

“ No sooner did I hear the story of the approver than the same appeared to me to be absurd because, firstly, there were discrepancies between the statement of the approver made before me and that made before the District Magistrate of Amritsar, and the conduct and bearing of the man were also suspicious. Secondly, another thing which struck me in the statement was that the longer the approver stayed with the employees of the mission, the more, did his statement grow in elaboration and length. For example he made one statement on the 12th August and another on the 13th, and in the latter there was to be found several details which were missing in the former. This made me suspect that there was either some tutoring the approver or that he knew

* Translated from an Urdu version of the judgment.

many things more which he did not want to disclose. I, therefore, asked the Superintendent of Police who was a European to take the approver out of the mission control and detain him in his own custody, and then to take his statement. Accordingly the Superintendent took the approver out of the mission, and when he asked him his statement, then, even without waiting for a promise of pardon, the approver fell on his feet and confessed that he had been threatened into saying all that he did and that he was weary of his life and was ready to kill himself. That whatever he had said against the Mirza Sahib had been said at the instigation of three Christians named Abdur Rahim, Waris-ud-din and Prem Das. That he was neither sent by the Mirza Sahib nor had anything to do with him. That the defects which were noticed in the statement made by him on one day he was tutored to rectify on the following day. That he did not even know the face of that disciple of the Mirza Sahib about whom he had stated that he had promised to shelter him (the approver) after the deed. That his instigators made him get by heart his name and address and to prevent his forgetting the same they wrote the name on the palm of his hand, so that he might consult it when the need arose. The approver further stated that when the instigators had made him deliver his first statement against the Mirza Sahib, they had exultingly exclaimed *اب ہمارے دل کی مراد بر آئی* meaning that they had now caught the Mirza Sahib in a mesh."

After recording these details the Magistrate acquitted the Promised Messiah. The case had given such joy to

the enemies of the latter, that one Arya Samajist lawyer undertook to conduct it on behalf of the missionaries free of charge and many a Mussalman Moulvi volunteered to depose against the accused. In short in this case the Christians, the Hindus and the Mussalmans united in a combined attack upon the Promised Messiah and several illegal means had also been resorted to. But God had endowed Captain Douglas with courage and magnanimity in a far larger measure than was the case with Pilate, and to the last he refused to swerve from the path of justice. He did not, like Pilate, wash his hands and make the Promised Messiah over to his enemies, but frankly acquitted him and thus demonstrated the superiority of the British to the Roman rule.

A PROPOSAL OF PEACE.

During these days the Promised Messiah published a notice under the name of *الصلح خير* "Peace is better" in which he submitted to the *Ulema* of Islam a proposal to the effect that they should desist from molesting him and leave him free to fight the enemies of Islam. He assigned a period of ten years for the time saying that if he was an impostor then he was sure within that time to meet with discomfiture. On the other hand if he was a true messenger, then the truce would save them from the Divine punishment, which invariably overtakes those who set themselves to oppose the righteous. The Mussalmans, however, did not choose to accept the offer and preferred that the Promised Messiah should rather fight with them than with the enemies of Islam.

JOURNEY TO MULTAN -A SCENE AT LAHORE.

In October 1897 he paid a visit to Multan to make deposition in a certain case. On the return journey he halted for some days at Lahore. Here as he passed through the streets, people used to abuse him and to shout vile language at him. I was at that time only eight years of age and in his company during the journey, I could not, of course, understand the reason of this popular enmity. I wondered why it was that wherever he passed people would clap and whistle at him. I happen still to remember one remarkable instance. It was that of a man, one of whose forearms was missing and a cloth was wrapped round the stump. It might be that the wound at the cut had not yet healed or it might have been some other sore. The man who was standing, very likely, on the steps of Wazir Khan's Mosque had also joined the crowd in their clapping and was beating his blunt hand upon the sound. He was also shouting with the rest "Fie! Fie! the Mirza has fled!" meaning that the Promised Messiah had disappeared from the field of contest. I was altogether lost in amazement at the whole spectacle and specially at this man, and kept my head out of the carriage window for a considerable time looking at him. From Lahore the Promised Messiah returned to Quadian.

A GREAT SERVICE TO THE CAUSE OF PUBLIC PEACE.

The same year the plague made its first appearance in the Punjab, and while the other religious leaders opposed the preventive measures, which the Govern-

ment later on adopted on its becoming more wide spread and virulent, the Promised Messiah gave the Government his firm support. He informed his followers that there was no harm in adopting the measures. Rather it was the command of Islam that every means should be adopted which was likely to help the preservation of health. By this declaration he rendered a great service to the cause of the public peace, because at that time the rumour was current among the people at large, that it was the Government, who were spreading the plague, and that the measures, which were ostensibly meant for its prevention, were actually helping its diffusion, and that these measures were also contrary to the principles of Islam. As a matter of fact an authoritative *fatwa* (finding of ecclesiastical law) had already been delivered by the *Ulema* to the effect that during the plague it was very sinful to leave one's house. The *Ulema* had thus caused the death of thousands of illiterate people. When pills were distributed for the destruction of mice, there were people who said that it was the pills which brought the plague. When rat-catchers were distributed, they were also objected to. In short, there was a great excitement and at some places assaults were made upon the employees of Government. The proclamation by the Promised Messiah at this juncture and the action of his followers served to open the eyes of many of the outside people. He explained to the Mussalmans that it was not forbidden in Islam during times of epidemic to leave their houses and dwell outside the village. What was forbidden was to go from one town to another because it tended to spread the disease to those other towns.

PUBLIC DISORDERS IN INDIA AND THE PROMISED MESSIAH'S SUGGESTED REMEDY.

This period was one of great excitement on account of religious controversies, the years 1897 and 1898 being specially prominent in this respect. The opposition to the Promised Messiah was growing and political malcontents were taking advantage of these religious conflicts to excite the people against the Government. It was the perception of this state of things which led the Government to pass the Sedition Act of 1897. But in spite of that enactment the country continued to drift from law-abidingness towards disaffection. The law, in fact, was not productive of any great consequence, because Hindustan was pre-eminently a land of religions and its people were prone to be more quickly excited over religious questions than over questions of politics. The Sedition Act made no provision for the prevention of religious quarrels, and at the time when it was passed, the Government did not perceive the necessity of any such provision. But the point which was missed by the statesmen was perceived from his seat of solitude by the Promised Messiah. Accordingly in 1897 he prepared and submitted to His Excellency Lord Elgin, the then Viceroy of India, a memorial, which was also printed and publicly circulated, in which he explained to the Viceroy how religious quarrels were at the root of all disorders and troubles. Religious quarrels created an excitement in the public mind, and mischief-mongers took advantage of the excitement and used it against the State. The Promised Messiah therefore suggested that the use of abusive language in religious controversies

should be brought within the purview of the law and proposed three means to that end.

1. That a law should be passed which, while leaving the followers of every religion free to proclaim the excellences of their faith, should restrain them from attacking any rival system. Such a law would on the one hand leave intact the religious freedom of the people, and on the other, would be free from the charge of showing undue favour to any particular system. Nor could such a law give offence to the follower of any creed for refusing him the liberty to attack any rival faith.

2. If the above proposal could not be accepted, then so much at least might be done that men might be forbidden to raise such objections against a rival faith as could with equal propriety be raised against their own; in other words, they should not be allowed to adduce in disproof of a rival faith matters which formed a part of their own creed.

3. If the second proposal was also unacceptable, a third alternative was that the Government might, in consultation with each community, prepare a list of the authoritative books of its creed, and then pass a law forbidding any one to raise any objection against the creed save on the authority of the accepted books. For when objections are based merely upon unfounded opinions and baseless stories which are not subscribed to by the followers of the creed, then the only possible consequence of such objections can be an increase of rancour and animosity.

If the advice had, at that time, been acted upon by the Government, it might have prevented much of the

disorders and troubles which made their appearance in the country in subsequent years. But at that time the Government did not perceive the necessity of any such law, and its members failed to notice the increasing spread of the germs which on their first workings caught the attention of the prophet of the time, and which in later years so much disturbed the peace of the country that after the lapse of full ten years, in 1908, they obliged the Government to pass a law forbidding the follower of one faith to attack or be unreasonably harsh with its rivals. The penalty attached to a breach of the law is that the press or the newspaper printing or publishing the offensive material is to be called upon to deposit security or be confiscated. But the law has been passed so late that it cannot now be expected to produce the same result as it could have produced at the time it was proposed by the Promised Messiah. As a matter of fact, the root of all the troubles in Hindustan lies in religious differences which, by a strange and shrewd process of argumentation, are used by the mischief-makers as a handle against the State. Thus, whenever a scurrilous attack is made upon any faith which is held so dear by its followers, it suffices the purpose of the mischief-makers, in order to make the ignorant masses disaffected with the Government, to say that it is all the fault of the Government which permits such oppression. The masses thereupon leave alone the real culprits and become discontented with the Government.

HOW THE TEACHER WOULD DEAL WITH RELIGIOUS VITUPERATIONS.

In 1898 a Muhammadan renegade who had turned Christian published a book attacking the holy consorts

of the Prophet (peace be on him). The book wounded the hearts of the Mussalmans and caused considerable excitement among them. The Promised Messiah saw that the excitement was going to produce a bad effect upon the peace of the country. The Islamia 'Anjuman' at Lahore prepared a memorial for submission to the Government requesting that the book should be confiscated, but the Promised Messiah said that the step was sure to prove unfruitful. He advised that a forcible reply should be written to the book. But the 'Anjuman' did not listen to his words, and in the end met with the failure foreseen by the Promised Messiah. The latter also saw that the memorial, even if it succeeded, would amount to an admission of the weakness of Islam. He, therefore, made a public opposition to the memorial and preferred the other course, that of giving a reply, and this was cordially approved by the Government.

INJUNCTIONS TO AHMADIS REGARDING MARRIAGE.

The same year, with a view to strengthen the bonds of the community and to preserve its distinctive features, he promulgated rules regarding marriage and social relations, and forbade the Ahmadis to give their daughters in marriage to non-Ahmadis.

THE GOVERNMENT INVITED TO TEST HIS SIGNS.

It was the same year that he invited the Government to test his signs. This was only intended as a means of making his mission fully known to the officials of the State and this purpose was achieved.

ESTABLISHMENT OF A HIGH SCHOOL.

In 1898 he laid the foundation of a High School at Quadian for the education of the boys belonging to the community, in order that they might thus escape the unhealthy influences of ordinary schools. During the first year, the school taught up to the Primary Standard, but every succeeding year new classes were added, till in the year 1903 it sent up pupils to the University Matriculation test.

A SUIT IS FILED AGAINST HIM.

In 1899, at the instance of his opponents, he was made the object of another legal proceeding for the maintenance of public peace. But as before, his opponents met with signal discomfiture and humiliation, while success fell to the lot of the Promised Messiah.

A SUGGESTED MEASURE TO TEACH ARABIC TO ALL AHMADIS—IMPORTANCE OF ARABIC TO ALL MUSSALMANS.

The same year he made a very wise suggestion for the teaching of Arabic to his followers. This was to compose for them a few sentences in Arabic in a pure and easy style which they were to master, and in this way, they were gradually to gain a familiarity with the language. One special feature of the sentences was that they related to matters which concerned men in their everyday life, and the nouns and verbs used in them were such as were in common use. A few numbers of the series saw the light, but owing to more important matters pressing upon his attention, the work had to be postponed. At any rate he showed a way for his followers,

by following which they may still come out successful. What he wanted to see was that in every land, in addition to the Vernacular, Arabic might form, as it were, a second mother tongue for the Mussalmans, and both men and women might get such a familiarity with it as to make it easy for the future generations to master the tongue, that children in their infancy might learn the language in addition to the Vernacular. So long as this object remains unfulfilled, it will be impossible for Islam to be firmly established upon its foundations. For people who are not acquainted with the language of their religious books, can never be fully conversant with their religion, and men who are not well conversant with their religion, can never be fully secure from the attacks of the enemies of their faith. The men who, for the purpose of an acquaintance with their religion, have to depend entirely upon translations, are sure to gradually cease to possess a proper knowledge of their religion, and their religious books are sure to lose their purity. Such translations tend to make the people pay less and less attention to the study of the original books, and since translations can never fully serve the purpose of the original, the community gradually drifts very far away from their original position. The fulfilment of this wish of the Promised Messiah is still occupying the attention of his followers and, God willing, it will one day be achieved.

HIS COUSINS HARASS HIM.

In 1900 some of his relatives who were opposed to him put up a wall in front of his mosque in order to harass him and his followers. The worshippers were

obliged to go a long way round and this caused considerable trouble and vexation. When the opponents would not listen to arguments, the Promised Messiah was obliged in July 1901 to file a suit in Court which was decided in his favour in the following month. The wall was removed and the costs of the suit were decreed against the respondents. The same were, however, relinquished by the Promised Messiah.

ANOTHER SUCCESS SCORED AGAINST CHRISTIANITY.

The same year he scored another great success against Christianity. He invited the Bishop of Lahore, who had excited the feelings of the Muslim public by delivering a series of lectures against Islam, to enter into an argument with him on the respective merits of Islam and Christianity. The prominent newspapers of the country also joined in the request. But the Bishop chose not to enter the lists against him.

AN INSPIRED SERMON.

The same year on the occasion of the 'Id-ul-Azha (one of the two annual feasts of the Mussalmans) which is celebrated on the day next after the Hajj (pilgrimage), the Promised Messiah delivered under direction of Divine revelation, a sermon in Arabic. At the time it was delivered a strange condition came over him. His face was red and was strangely aglow. There was in it what inspired awe in the onlooker. He seemed as in a trance. The sermon was so beautiful and its style so sublime and inimitable that even great scholars of Arabic have proved unequal to produce its like. And it dealt with

truths and wisdom so deep as to bewilder the human understanding. The sermon which was wholly in Arabic has been printed and published as part of the work named "Khutba-i-Ilhamia."

FOUNDATION LAID OF THE *MINAR* OF THE ANCIENT PROPHECY.

The same year the Promised Messiah laid the foundation of a minaret, so that the prophecy contained in some traditions—that the Messiah will descend upon a white *Minaret* to the east of Damascus—might be fulfilled in the letter as well as in the spirit, although the real meaning of the prophecy was that the Promised Messiah would come with the most perspicuous proofs and signs and his glory would shine upon the world and great success would attend him. For in the language of dreams a *Minar* signifies clear evidence which nobody can gainsay, and to stand upon a height signifies to attain an eminence which is not hidden from the view of any individual, and to come in the east means to attain a success which nobody can resist.

AHMADIS TO FORM A SEPARATE COMMUNITY FROM THE OUTSIDE MUSSALMANS.

The year 1901 was the year of the Census. The Promised Messiah issued a notice to his followers asking them to get themselves recorded in the census papers under the name of Ahmadi Mussalman. This was, therefore, the year when for the first time he differentiated his followers from the other Mussalmans by the name of Ahmadi.

THE REVIEW OF RELIGIONS STARTED.

In 1902, he directed that a Magazine should be published for the purpose of propagation of his mission in Europe. It was named "the Review of Religions" and is, through God's grace, still in existence. It is published in two editions, one in English and another in Urdu. The Magazine has proved a very useful medium for the propagation of Islam in Europe and America, and friends and foes have alike admitted the excellence of its articles. In the beginning, in addition to the articles contributed by the members of the community the Promised Messiah himself used to make contributions. The articles by him were originally written in Urdu and their translations were published in the English edition of the Review. These articles produced a very powerful impression upon the readers and caused the Magazine to attain considerable importance even in the first year of its publication.

HIS JOURNEY TO JHELM AND THE BEGINNING OF SUCCESS.

Towards the end of 1902, one Karam Din brought a suit for defamation against the Promised Messiah, who was in consequence summoned to attend the Court at Jhelum. He arrived there in January 1903. The journey was itself an augury of the beginning of his success. For although he was proceeding to answer a criminal charge, yet there was such a large crowd of people who came to meet him as was simply extraordinary. When he alighted at the Railway Station at Jhelum, the gathering was so large that there was left hardly any standing space on the station platform.

And even outside the station, on the roads the crowd was such as to make it difficult for his carriage to proceed. The authorities were obliged to make special arrangements for the maintenance of order, and Moulvi Ghulam Hyder, a Tahsildar, was specially told off for the work. He remained with the Promised Messiah and with much difficulty cleared for the carriage a passage through the crowd which extended right up to the town. In addition to the residents of the town, thousands of people from the villages had also come to have a sight of him. More than a thousand people here took the oath of initiation, on his hands and when he went to present himself in the Court, there was such a multitude to witness proceedings that the Court found it difficult to provide room for the men. They extended far into the fields. At the first hearing the Promised Messiah was acquitted of the charge. He then returned home in all triumph.

RAPID INCREASE OF FOLLOWING.

From 1903 there set in a marvellous flow of success to the cause of the Promised Messiah. Sometimes 500 letters of initiation came in a single day, and the total number of followers passed from thousands into lakhs. Men in every condition of life took the oath of initiation on his hands and the movement began to spread very fast and passing the limits of the Punjab made its way into other provinces and states.

A MARTYRDOM IN THE NEW MOVEMENT.

The same year the new community suffered a great bereavement. One of the most prominent of its members

Maulana Syed Abdul Lateef by name was stoned to death in Cabul on the charge of heresy.

HARASSMENT IN COURT AND ULTIMATE VICTORY.

The legal prosecutions which had apparently seen their last at Jhelum now commenced again with greater vigour. Karam Din who had sued him at Jhelum on a charge of defamation instituted a similar case against him at Gurdaspur. The case dragged on to a most extraordinary length, and one of the trying Magistrates was transferred while it was still in hearing. The dates for the hearings were fixed at such brief intervals that the Promised Messiah was at last obliged to take up his residence at Gurdaspur. The two Magistrates who tried the case one after another were both Hindus, and for some unknown reason they dragged the case unusually long. The decision rested upon three or four words. Karam Din had spoken an egregious falsehood about the Promised Messiah, and the latter had, in one of his books, referred to him as a 'Kazzab' which in Arabic means both a liar and a hardened liar. Similarly, there was another word *laeem*, which literally means base, but is sometimes used in the sense of illegitimate born. The plaintiff urged that he had been called a hardened liar and an illegitimate born, whereas the only thing proved against him was that he once uttered a single falsehood. Upon this the Court entered upon an investigation into the meanings of the words. A few other questions of a like intricacy were also raised, and such a lengthy discussion was carried on upon them that two years were taken up in their decision. While the case was in pro-

gress, the report spread regarding one of the trying Magistrates that he had been requested by his co-religionists to the effect that as Mirza Sahib had been caught in a nice mesh, he must be punished even if it were imprisonment for a single day. Friends who heard the news, came to the Promised Messiah in great perturbation and anxiously reported what they had heard. The Promised Messiah was at that time reclining. As he heard the story a glow came over his face, and he raised himself slightly on one arm and said with great emphasis: "What! would he lay his hand on God's own lion? If he does, he shall see what end he comes to." It is not known whether the report had any basis in facts, but it happened that just at that time this Magistrate was transferred from the station and deprived of his criminal powers, and a few days later he was degraded in rank. After this the case came before another Magistrate. He, too, for some unknown reason, unduly procrastinated with the case, and although the Promised Messiah used to be given a chair in the Court of the Magistrate of the District, this Magistrate, in spite of the Promised Messiah's being seriously indisposed, refused to show him any such consideration. On one occasion, the Magistrate would not even allow him to have a drink when he felt very thirsty. After a protracted trial the Magistrate inflicted upon him a fine of Rs. 500. An appeal was preferred against the finding in the Court of the Sessions Judge of Amritsar, who was a European, Mr. Harry by name. When he had looked into the records of the case, the Judge expressed his regret at the Magistrate's having dragged the frivolous case to such inordinate length, and added that if he had been in the

place of the trying Judge, he would have dismissed it in the first hearing, that to a man like Karam Din, even a stronger language than what had been used by the Promised Messiah would be appropriate, and that the whole proceedings had been highly irregular. In a two hours' hearing, the Judge acquitted the Promised Messiah and remitted the fine. Thus for a second time a European Judge proved by his actions the truth of the maxim that God grants dominion to those whom He finds worthy of the same.

A JOURNEY TO LAHORE.

The case came to a close in January 1905, and the result fulfilled the revelation made by God some years before to the Promised Messiah regarding the end of the trial. With a view to maintain a continuity of the narrative, I have omitted to mention in their places two important journeys undertaken by the Promised Messiah while the case was in progress. The first was a journey to Lahore undertaken in August 1904. On this occasion the Promised Messiah stayed at Lahore for a fortnight. From all sides people came in large numbers in order to meet him, and there was not the smallest space left vacant in the Railway Station. During the days of his stay the whole city was in an uproar. From morning till evening a great crowd waited outside the house in which the Promised Messiah had taken up his quarters. From time to time opponents used to come and abuse him and set up a row. Some of the more turbulent spirits even attempted to force into the private apartments and had to be forcibly ejected. At the instance of the friends at Lahore a public lecture was arranged. The speech

was printed and was read in a large hall by Moulvi Abdul Karim, while the Promised Messiah sat by. There were from nine to ten thousand listeners. When the reading was over, the audience prayed that the Promised Messiah might address them a few words orally. In response he stood up at once and addressed the people for half an hour. Since it had been known by experience that wherever he went, people of every religion and sect displayed a keen animosity towards him, specially the so-called Mussalmans, the police authorities had, on the occasion, made very admirable arrangements for his safety. In addition to the Indian police, European soldiers had been put in requisition who were stationed sword in hand at short intervals. It had come to the knowledge of the police authorities that some of the ignorant mob had resolved to create a disturbance outside the lecture hall. They had, therefore, taken special precautions to ensure the safety of the Promised Messiah on his return journey from the lecture hall. First rode a number of mounted police. Then came the carriage bearing the Promised Messiah. This was followed by a number of policemen on foot. After them there rode again a number of mounted men, and thereafter walked another party of policemen. Thus was the Promised Messiah escorted back to his residence with the greatest possible care, and the mischief-makers were baulked of their designs. From Lahore the Promised Messiah returned to Quadian.

A JOURNEY TO SIALKOT.

Towards the end of October 1904, there was a respite in the cases pending at Gurdaspur, and the Promised

Messiah returned to Quadian. On the 27th of the same month he proceeded to Sialkot. The journey was undertaken at the earnest request of certain friends at Sialkot who represented that as the Promised Messiah had spent a few years of his early life in that town, he might, now when Almighty God had vouchsafed him eminent success, once more bless the city by his presence. This journey also afforded another clear indication of the success which had attended the mission of the Promised Messiah. For at every one of the intermediate stations such a large number of people came to meet him as made it difficult for the station authorities to find accommodation for passengers on the stations. At the Lahore Railway Station the rush was in fact so great that all the platform tickets were exhausted and at last the Station Master had to permit entry without tickets. When he reached Sialkot, there was from the Railway Station right up to his residence—a distance of a mile—an unbroken crowd of people waiting to see him. The train reached the station at sundown. There was some delay in taking to the carriages, and before the carriage of the Promised Messiah had proceeded far, darkness set in. On account of the great crowd and the darkness there was apprehension of people being run over, and the police had to take special precautions to keep the road clear. One leading gentleman of Sialkot, an Honorary Magistrate was co-operating with the police. It was with great difficulty and by the use of considerable force that the gentleman could make out a passage, and the carriage could proceed only at a very slow pace. The windows of the carriage were left open. In the bazaars and in the lanes,

besides the people who thronged both sides of the passage, there were people crowding in the shop verandahs. Some who could not find room elsewhere, took their places on the roofs. On every roof, Hindus and Muhammadans had lighted lamps in order to catch a sight of him. Men and women filled the roofs, and when the carriage of the Promised Messiah came near, they held out torches in order to get a glimpse of his face. Some threw flowers at him. The Promised Messiah stayed at Sialkot for five days. In addition to the sermons which he gave in private to such persons as came to meet him at his residence, he also delivered one public lecture. The latter, however, was no sooner announced than the *Ulema* issued a notice asking the people not to attend the same. They also accompanied the injunction with a *fatwa* that whoever should listen to the Promised Messiah's lecture would have his marriage tie dissolved. (This is a potent instrument, wielded by the *Ulema* of Hindustan by which they seek to retain their hold upon the ignorant section of the Mussalmans but for which they possess no kind of argument, either right or spurious). Not content, however, with issuing the notice, some of the opposing Moulvis announced another lecture of their own party in a house opposite to that in which the Promised Messiah was to deliver his lecture, with the object of detaining the people outside and preventing them from hearing the Promised Messiah. Furthermore, they posted men at the doors of the lecture hall with instruction to dissuade people from entering the hall and telling them that it was a sin to hear the lecture. Some even went so far as to take hold of intending visitors and draw them away by force. But

in spite of all their endeavour people came in large numbers, and when it was known that the Promised Messiah had arrived at the lecture hall, men abandoned the lecture of the rival Moulvis and crowded to the other lecture. The public did indeed evince such interest in the lecture that although it was no holiday, employees of Government came in numbers to attend the meeting. This lecture had also been previously printed and was read out by Moulvi Abdul Karim. While the lecture was in progress some people wanted to set up a row, but they were promptly put down by the officer of police who was a European and who very pertinently asked the Mussalmans as to the reason why they felt shy of the lecturer, who was actually speaking in their support and demonstrating the greatness of their prophet. It was the part of the Christians, he pointed out, to take offence, because it was to demonstrate the death of their Deity (Jesus) that the lecturer was so much striving. In short, through the vigilance of the police, a disturbance was avoided. One special feature of this lecture was that here for the first time the Promised Messiah claimed to have come in the spirit and power of Sri Krishna (peace be on him) as foretold in the Hindu scriptures and thus demonstrated the obligation of the Hindus to accept him and his mission.

When the lecture was over and the Promised Messiah was returning to his residence, an attempt was made by some people to throw brickbats at him, but the police thwarted the attempt. On the second day after the lecture, the Promised Messiah left for home. On this occasion also all mischief was prevented through the

vigilance of the police. When the mob saw that no opportunity could be found to injure the claimant, some of them went out some distance from the town and waited by the side of the railway line, and as the train came up they pelted at it with stones with the result of only breaking a few of the glasses.

ESTABLISHMENT OF A THEOLOGICAL MADRASSAH.

On the 11th October, 1905, one of the advanced disciples of the Promised Messiah, Moulvi Abdul Karim, who had on many occasions been charged with the reading of the Promised Messiah's lectures, died after a protracted illness, and the Promised Messiah directed that an Arabic Madrassah should be established at Quadian to prepare *Ulema* thoroughly acquainted with Islam, who might fill up the places left vacant by the death of the existing *Ulema*.

A SECOND VISIT TO DELHI.

A few days after the death of Moulvi Abdul Karim, the Promised Messiah once again proceeded to Delhi, and stayed there for nearly a fortnight. Although it was not now the same Delhi of 15 years ago when its inhabitants displayed such a frantic excitement, yet a great commotion followed his entry into the city. During the fortnight although he delivered no public lecture, yet at his own residence discourses were held almost daily. The accommodation was, however, limited and not more than 200 to 250 persons were able to attend the discourses at a time. On one or two days some people attempted to create a row, and once an attempt was made to force an entry into the house. But still there was a remarkable

difference compared to the happenings of the first visit to the city.

VISITS TO LUDHIANA AND AMRITSAR— A SCENE IN THE LATTER CITY.

On his way back from Delhi, the members of the community at Ludhiana persuaded him to stop for a couple of days in their town, and a lecture was delivered which was eminently successful. At Ludhiana an invitation came from the members at Amritsar praying that the Promised Messiah should halt for one or two days in that city. The request was granted, and on his return from Ludhiana the Promised Messiah broke journey at Amritsar. The town was full of the opponents of the movement and was very much under the influence of the Moulvis. Instigated by these people the mob showed a good deal of excitement. On the date fixed for the lecture, the opponents determined by all possible means to prevent its occurrence. Accordingly, when the Promised Messiah came to the lecture hall, it was seen that several Moulvis with their enormous turbans were standing at the gate and with wild gestures were haranguing to the people against the Promised Messiah. Many of the people were carrying stones concealed in their skirts. The Promised Messiah entered the lecture hall and began the lecture. The Moulvis waited in vain for an opportunity to incite the mob. When the speech had gone on for a quarter of an hour or twenty minutes, a certain friend offered the Promised Messiah a cup of tea, because he was suffering from a pain in the throat, and under the circumstances a sip of some hot drink at short intervals acts as a relief. The Promised

Messiah at first made a gesture of refusal, but on the man's persisting with his offer, having regard to the pain from which the Promised Messiah was suffering, the latter took a sip from the cup. It was at that time the month of Ramzan. Immediately an outcry was raised by the Moulvis that the man was not a Muslim because he did not fast in the month of Ramzan. The Promised Messiah replied that it had been ordered by God in the Holy Quran that men should not fast while suffering from illness or on a journey. In such cases they had been commanded to observe the fast after recovery from illness or after return from travel. In his case he was both ill and on a journey. But the people when once excited could not be made to show restraint. The tumult went on increasing and inspite of the efforts of the police it could not be suppressed. At last it was thought advisable that the Promised Messiah should resume his seat and another man was called to give a poetical recitation. This quieted the audience. Then the Promised Messiah stood up to resume his lecture, but the Moulvis renewed their outcry. And when the Promised Messiah tried to continue with his speech, the Moulvis created a row and proceeded to attack the dais. The police tried to restrain the people, but thousands could not be checked by a few policemen. The mob rushed on like a sea wave and gradually gained ground. When the police saw the futility of their efforts, they informed the Promised Messiah that they could do no more. (It was my opinion considering the then circumstances that the police had failed to fully discharge their duty. There was no European officer among them. All the officers

present were Indians who being the fellow countrymen of the rioters and themselves possessed of religious animosity towards the Promised Messiah, were willing to see the lecture come to a close). Upon this the Promised Messiah discontinued his lecture. But this did not suffice to allay the excitement. The people persisted in their attempt to force themselves upon the dais and to commit assault. Thereupon the Inspector of police requested the Promised Messiah to retire into an inner apartment, and sent a constable to fetch a carriage. Meanwhile the police restrained the people from entering the apartment. The carriage was brought up to a side door of the apartment. The Promised Messiah started to occupy the same. As he was going to seat himself, the news of his departure reached the people. Immediately such of them as were standing outside the lecture hall advanced to assault him, and one of them struck at him with a thick heavy staff. One of his disciples who was near by at once placed himself between the Promised Messiah and the assailant in order to screen the former from the blow. Fortunately the carriage door was open and the staff struck against it and the gentleman escaped with a very slight injury. Otherwise it was probable that the gentleman's blood would have been shed. As soon as the Promised Messiah had taken his seat, the carriage started. The mob rained a shower of stones. The carriage windows were up, but as the stones struck against them, they repeatedly dropped down. We got them up again but they as often came down. We had to hold them in their places but the shower fell with such force that

they repeatedly escaped from our hands and dropped. Through the grace of God none of us were injured. Only one stone passed through the window and struck the hand of my younger brother Mirza Bashir Ahmad. Several of them struck the policemen who were surrounding the carriage. Upon this they struck at the mob and dispersed them from the neighbourhood. They placed themselves both before and behind the carriage, and some of them took their seat on the roof, and in this way they drove the carriage quickly to the residence of the Promised Messiah. The people were so excited that in spite of the beating they received from the police, they pursued the carriage to a long distance. The following day the Promised Messiah left for Qadian.

LAST YEARS—PROPHECIES REGARDING HIS END AND AFTER—THE SADAR ANJUMAN.

In December 1905, Ahmad received the revelation that his end was near. He thereupon wrote the book "Alwasiat" and distributed it among his followers. In this book he informed them about his impending death and consoled them regarding the same. He also announced the foundation of a cemetery under the direction of Divine revelation, and for such people as wished to be interred in the same he laid it down as a condition that they must give at least a tenth part of their properties for the spread of Islam. He also stated that God had given him the glad tidings that only such people would find a burial in the cemetery as were destined for a life in heaven. He constituted a committee for taking charge of, and administering, the properties which people desiring to be buried in the cemetery might bequeath

for the spread of Islam. In addition to these arrangements he further made the prophecy that after his death God would provide for the care and protection of his followers in the same way as He did in the case of the previous prophets. He would raise men to look after the community just as He raised Hazrat Abu Bakr to look after the Mussalmans after the departure of the Holy Prophet (peace be on him). Until the publication of the 'Alwasiat' there were separate Anjumans in charge of the management of the School and the Magazine. The 'Alwasiat' created a new Anjuman for the management of the cemetery. Later on, at the instance of his followers, in December 1906, he abolished the last Anjuman which was charged with the administration of bequests and formed another which was placed in general control of the Educational institutions, both secular and religious, of the *Review of Religions*, of the cemetery and of other miscellaneous works, and thus there came to be only one Sadar Anjuman in place of several separate Anjumans.

HIS ATTITUDE TOWARDS POLITICAL AGITATION.

In September 1907, his son, Mubarak Ahmad, died at the age of eight years and a half, agreeably to a prophecy which had been printed and published at the time of his birth. The same year steps were taken to establish branches of the Sadar Anjuman in various towns. The same year two gentlemen and a lady came from America to see him. With them he had a long conversation explaining the reason and object of the second advent of the Messiah. The same year there was great political agitation all over the Punjab. Some districts were on

the verge of an uprising. Under the circumstances he issued a notice to his followers instructing them to remain steadfast in their loyalty to Government, and in obedience to his instructions, in several places his followers freely lent their services for the suppression of the disorders.

ANOTHER CONFERENCE OF RELIGIONS— THE ARYA SAMAJISTS' BREACH OF FAITH.

In December the Arya Samajists summoned a Religious Conference at Lahore and invited the followers of all religions to take part in the same. They laid it down as a condition that the advocate of no religion should make any attack on any rival religion, and promised on their own part to abide by the rule. The Promised Messiah was also approached with the request to join the Conference. He said at once that he scented deception in the affair, but nevertheless to leave no room for comment, he wrote out a speech and sent the same to be read at the Conference. In this speech he extended a warm invitation to the Arya Samajists for a mutual understanding ; and observing the utmost possible moderation contented himself with describing the excellences of Islam. Nearly 500 members of the community purchased tickets and attended the Conference ; and following their example, other Mussalmans also attended in numbers. But when it came to the turn of the Arya Samajists, they foully abused the Holy Prophet (peace and blessings of God be on him) and indulged in the worst vituperations against him. In obedience, however, to the instructions of the Promised Messiah his followers endured it all with patience and

nobody did even so much as rise and protest that there had been a grave breach of faith.

VISIT OF THE FINANCIAL COMMISSIONER TO QUADIAN—INTERVIEW WITH THE PROMISED MESSIAH.

On the 21st of March, 1908, Sir James Wilson, the Financial Commissioner of the Punjab, visited Quadian. As this was the first occasion when such a high-placed official of State paid a visit to the town, the Promised Messiah asked all the members of the community present to extend him a welcome and had his tents pitched on the grounds of his school. He also entertained him as a guest. Since it had been given out by his enemies concerning him, that he was in secret an enemy of Government, and that it was the reason why in spite of the old traditions of his house, he failed to pay court to any of the high officials of State, he availed himself of this opportunity to dispel this groundless suspicion and himself proceeded to pay a visit to the Financial Commissioner. On this occasion he was accompanied by seven or eight of his disciples. The Financial Commissioner very politely received him at the gate of his tent and made various enquiries about matters concerning his movement. Of the conversation which ensued, one point is worthy of special mention. In those days the Muslim League had recently been started and the English officials were of opinion that it would prove a powerful instrument to counteract the unhealthy influence of the Congress. Some of the officials went so far as to throw out hints to the members of the aristocracy to join the League. The Financial Commissioner *inter alia* made mention of the League and asked

the Promised Messiah what were his views regarding the same. The latter replied that he was not in favour of the League. The Commissioner then mentioned some of the good points about the League. But Ahmad gave his opinion that such political methods were always full of danger. The Commissioner urged that the Promised Messiah should not judge the League by the experience of the Congress. The circumstances under which the latter was started were such that even in its inception one could see that it was sure to overstep the proper bounds of political activity. But the foundation of the League had been laid by such men and the conditions attached to it were such that it could never take the line of the Congress. Upon this one of the disciples of the Promised Messiah, Khawaja Kamal-ud-din, who is the founder of the Working Mission and the proprietor of the Muslim India, supported Sir James Wilson's views and said that he was himself a member of the League and that its rules were such that there was no apprehension of its taking a wrong direction. But in answer to both, the Promised Messiah said that to him it scented as if it was sure one day to take the colour of the Congress, and that he deemed this method of meddling with politics to be dangerous. The conversation ended here, but every student of contemporary politics is now aware how this observation has come out to be true to the very letter.

LAST VISIT TO LAHORE--REVELATIONS REGARDING THE IMPENDING END.

On the 24th of May the same year he was compelled on account of the illness of my mother to proceed to Lahore. On the night previous to the date of starting

there came to him the revelation *مبایش ایمن از بازی روزگار* meaning "Do not feel secure from the vicissitudes of time." Immediately, he mentioned the revelation to those about him and added that it foretold to him serious calamity. As it happened, the same night my younger brother, Mirza Sharif Ahmad, fell ill. The journey was therefore postponed for the day. The following day some more members also were taken ill, but nevertheless the start was made. When the party reached Batala, which is the Railway Station nearest to Quadian, it was known that on account of some troubles on the frontier there was a shortage of Railway carriages and it had not therefore been possible to find reserved accommodation. The party had therefore to wait at Batala for two or three days. The Promised Messiah said to my mother that what for revelations foreboding calamity and what for the impediments which God had been throwing in their way, it would seem desirable that they should stay at Batala for a few days and then go back to Quadian. It would suffice to give her a change of air, and for treatment a lady doctor might be called in. My mother, however, wished to be taken to Lahore. At last after two or three days, the Promised Messiah reached Lahore. No sooner was he there, than there was a hubbub all over the city, and as usual there was a combination among the Moulvis to oppose him. A series of lectures was commenced by the opponents in an open space close to the house in which the Promised Messiah had taken up his quarters. The lectures began every day after 'Asar' (afternoon) prayers and continued up to nine or ten o'clock at night. In these lectures the most scurrilous abuse was hurled at him, and as the only path leading to his residence

passed by the lecture ground, the experience was most painful for his followers. The Promised Messiah, however, admonished them saying that as the abuse did not cause any tangible harm, they should pass by quietly and take no notice of it. Since it was intended on the occasion to prolong the stay in the city for some considerable time, the members of the community began to come in from every quarter, and so there was always a great concourse in the house. In addition, there were always other visitors coming to see him.

AN ADDRESS TO THE WEALTHY.

Since the well-to-do classes in India and, for the matter of that, the rich all over the world are comparatively indifferent to religion ; so with a view to have an opportunity to address them a few words, it was arranged that one of the rich men of Lahore who was not an Ahmadi, but nevertheless was a great admirer of the Promised Messiah, should invite the leading men of the city to a feast and that before the dinner commenced there should be a lecture. The lecture became somewhat long. When one hour had elapsed, one of the gentlemen made a gesture of impatience. But several other guests gave their opinion that they were used to have dinners every day but that day's spiritual feast was what they had never had before, that therefore the Promised Messiah ought to continue with his discourse. Accordingly he continued to speak for 2 or 2½ hours. Regarding this speech a report spread that the Promised Messiah had revoked his claim to prophethood. The Lahore daily—"Akhbar-i-Aam" gave publicity to this report. Upon this the Promised Messiah immediately issued a contradiction

and said that he did claim to be a prophet and had never revoked that claim; what he had said was that he was the founder of no new dispensation, because the dispensation brought by the Holy Prophet (peace be on him) was still in force.

LAST ILLNESS—THE MESSAGE OF PEACE.

He suffered from chronic diarrhœa. When he came to Lahore the disorder was further aggravated. The constant stream of visitors gave his system no repose. In this condition there came to him the revelation الرحيل ثم الرحيل meaning "The time for the march is nigh; again, the time for marching is at hand." The revelation caused a perturbation among his followers, but shortly came the news of the death of a friend at Quadian and people were composed thinking that the revelation referred to that occurrence. But when somebody asked the Promised Messiah regarding the subject, 'No,' said he, "the revelation concerns a much more important member of the movement and does not refer to the dead man." Anxious on account of this revelation, my mother one day expressed her wish that they should all return to Quadian. "To go back now," he said "is not in my power. Now it is God alone who can take me back." But in spite of the revelation and the illness he remained devoted to his work. In this condition he proposed to deliver a lecture on the subject of amity and mutual understanding between the Hindus and the Mussalmans. He wrote out the lecture and named the same, "The Message of Peace." The strain further weakened his already exhausted health. The diarrhœa increased. On the night before the day on which the writing of the

lecture was to be finished the revelation came ممکن نکیہ
 برعونا پائیدار meaning "Place no trust on the passing
 life." He immediately mentioned the revelation to his
 family and said that it related to himself. The next day
 the lecture was completed and it was sent to be printed.
 The night following, the diarrhoea increased and he
 became very weak. He roused up my mother. When
 she came, he was prostrate. In her anxiety she inquired
 what was the matter with him. The reply came, "The
 same that I have been telling you about," (*i.e.*, death).
 After this he had another motion and the sinking
 increased. Send for Moulvi Nur-ud-din he said
 (Moulvi Sahib, as has already been mentioned, was a
 very expert physician); and then. "Wake up Mahmud
 (the present writer) and Mir Sahib (the father-in-law of
 the Promised Messiah). I slept in a lower room at a
 slight distance from him. They called me up. On
 waking we found him in great pain. The doctor had
 already come and given what help he could. But the
 patient did not rally. At last, injection was applied,
 and Ahmad fell asleep. When it was dawn, he woke
 and performed his morning prayers. His voice was
 at that time completely hoarse. He tried to speak but
 could make no sound. He called for pen and ink, but
 failed to write. The pen dropped from his fingers. He
 then lay down. Soon a drowsiness came upon him, and
 at about half-past ten, his holy spirit passed away to the
 presence of that August Sovereign, to the service of
 whose religion he had devoted the whole of his life
 انا لله وانا اليه راجعون "Verily we are for God and to God
 shall we return." All through his illness there was one

word upon his lips and that word was 'Allah.' The news of his death spread like lightning over the whole of the city. The members of the community in different places were informed by wire. The newspapers of the same evening and those of the following morning soon carried the news of the departure of this great personage to all parts of India. As for his enemies, where there will be remembered the magnanimity which marked his conduct in dealing with his enemies, there will also live the recollection of the callous exultation with which his enemies hailed the news of his death. Within half an hour of his death a gathering of the Lahore public assembled in front of the house where there still reposed his only remains and began to sing songs of triumph—thus giving evidence of the utter blackness of their hearts. Others indulged in fantastic masquerading and thus bore testimony to the baseness of their nature.

The love which his followers bore towards him could be measured by the fact that many of them, when they saw the holy remains before their eyes, were of course ready to believe that animation was not there, but felt the utmost pain and reluctance to realise that their beloved one had left them for ever. The feelings with which the disciples of the two Messiahs regarded their respective masters thus differed from each other in that, while to the first the fact that their master had come down from the cross alive caused intense surprise and amazement, to the latter what was most heart-breaking was the fact that their beloved master should depart from them for ever. The former could not comprehend how the Messiah was alive, the latter could not realise how the

Messiah could die. Thirteen hundred years ago when another grand personage—the Seal of the Prophets—departed from the world, a poet very truly sang the following lines :—

كنت السواد لناظري فعمى على الناظر
عن شاء بعدى فليمت فعليكم كنت احاذر

“Thou wast the pearl of my eyes, and so at thy death my eyes have lost their light. After thee whoever may die, I care not ; because what I always feared was thy death.” To-day thirteen hundred years after the passing away of the Holy Prophet (peace be on him) the death of his illustrious servant exhibited to the eyes of heaven the same scene over again—that those who had recognised him felt that the world was naught to them and that all their joy had passed away to other world. And even now that eight years have elapsed their feelings are still unchanged. And a century may pass by, but they can never forget the memory of those days when the beloved prophet of God lived and moved among them.

Grief makes men lose their balance. And myself in speaking about the death of the Promised Messiah have wandered from my subject. I said that he passed away at about half-past ten. At once arrangements were made for conveying his holy remains to Quadian, and by evening with hearts heavy with grief, his followers started by train for Quadian carrying the bier with them. Thus was that revelation of Ahmad fulfilled which had ere this been already published in several newspapers, *i.e.*, انكى لاش كفن ميين لبيت كولا هين *i.e.* they have brought his dead

body in sheets. After reaching Batala [the bier was forthwith carried to Quadian. Before, however, the burial took place, the members of the community present at Quadian (who also included some hundreds of representatives of members residing outside) unanimously selected Hazrat Moulvi Haji Nur-ud-din of Bhera as the representative and Khalifa of the Promised Messiah and swore the oath of fealty on his hands. Thus was fulfilled that prophecy published in the 'Alwasiat' that just as after the passing away of the Holy Prophet (peace be on him) God called Hazrat Abu Bakr to take his place, even so for the followers of the Promised Messiah God would make some similar provision. After the election, the Khalifa led the funeral service and the burial was performed after midday. Thus was also fulfilled that revelation مستائیس کو "ایک واقعہ ہمارے متعلق on the twenty-seventh an important occurrence relating to us will take place") which had been received in December 1904, and been published at that time in various papers, for his death took place on the 26th of May and the burial happened on the 27th. This revelation was accompanied by another which helped to elucidate its meaning. That revelation was رسید وقت meaning that the time of Ahmad's death was nigh.

On his death all the newspapers of India, both English and Vernacular, in spite of religious differences, declared with one voice that in him there had passed away one of the greatest men of the age.

